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Without Concealment—Without Compromise.

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PRO-SLAVERY RETREAT.

Dr. Channing.

The Boston Christian Register, in noticing the Unitarian Monthly Miscellany, says, in reference to an article on Dr. Channing's work on Emancipation—

We entirely concur with the writer of this notice in the view he presents of his difficult subject, and of the little effect, which is to be hoped in the present condition of things from such publications, with whatever ability or unexceptionable spirit they may be written. 'In this tract, particularly, there is nothing that ought to irritate the slaveholder. It is a strong and uncompromising, yet a respectable and dispassionate appeal to his intelligence and his moral nature.' 'But it is a matter of regret'—and we cannot but invite the attention of all writers upon this subject to the judicious remarks that follow:

'It is a matter of regret, that such works by such writers should be stripped of half their power for good, by the manner in which the subject of slavery has been treated of late years. We refer to the organized movements—the abolition societies. We have no doubt that this organization has greatly retarded the cause of emancipation in this country. It has irritated and alarmed the South. They have regarded it as a conspiracy, a combined effort and purpose to do their work—to put down slavery for them at all hazards. They have accordingly braced themselves up as against external assault. They have taken stronger ground for slavery. They defend the institution, as they did not formerly. They have ceased to be candid in listening to the merits of the case. Any northern writer for emancipation (and unhappily there are no southern ones now) is ignorantly or wilfully identified with the societies—the conspiracy, and is made responsible for all their acts and words—regarded as one of them. Of course he can get no candid hearing, not even a reception at the South, nor at the North either with the multitudes who are principled, or prejudiced, against the combined movement.—Individuals best qualified to treat the subject with effect, are thus silenced. And they may as well be silent. Dr. Channing himself has not a tithe of the influence he would have had, had there been no organization. Protest as he may, he will be identified with the organized mass. We presume he has not a hundredth part of the candid readers at the South, or readers there of any sort, that his celebrity would have obtained for him, but for the societies. And humble individuals are struck quite dumb, or else do really come out under the auspices of some society, and so had better be dumb.

Dr. Channing says in a work before us, that individuals of any standing or influence at the North ought to speak out fully and decidedly against slavery. We tell him it is of no use under the circumstances. The late combined movement must wholly subside, nay, the very odor of it must have time to pass quite away, before any thing can be done to advantage. Dr. C. says that the societies are going down, and therefore individua's should be stirring. Very well; when they are gone down, and it is fully *understood* throughout the land that they are extinct, then something may be done to good purpose, and in a legitimate way, by individuals—but not sooner. And that time has not arrived. We wish we could believe it near. The greatest fault we have to find with our author is, that he does not fully appreciate and distinctly state the mischiefs that have arisen, and that from the anti-slavery combinations. He is not satisfied with their doings, he tells them plainly some of their faults; but he so admires some of the men, and their motives, (and no doubt some of the best men living or dead are among them,) that he overlooks and spares the vice of the principle. He warns us abundantly, and how justly! against tolerating the principle of slavery, because there are excellent men who uphold it. It appears to us that he needs to be warned against allowing the characters of some abolitionists to blind him to the mischiefs of abolition societies. He does not take the decided ground with respect to them that his own principles seem to us to require him to take.

Dr. Channing has some striking, and to us new, views on the point of political non-interference with the institution of slavery. We know not how they will appear to statesmen, but to us they seem sound and important. In contrasting the conduct of the British nation in reference to slavery with that of this country, we believe that he does more than justice to England. He does not make due allowance for the different circumstances in the two cases.

From the Christian Index.

Letter from Rev. Dr. Sharp.

BOSTON, Jan. 21, 1841.

DEAR SIR—Your letter dated Dec. 30, 1840, was duly received. You say, 'Reports have come to us respecting the action of the Boston Association on the subject of slavery, which have caused deep distress among many of the lovers of Zion in the South.' And you ask for 'correct information, that it may be disseminated throughout the southern churches.' Another brother at the South, has also recently addressed me, requesting 'to know just the facts, in regard to the meeting—whether it was a meeting of the (Boston) Association; or one held after its adjournment; whether many of the members of the Association attended it, and took a part in the discussion, and voted in favor of the resolutions which were then passed.' As it is 'deemed very important that the facts should be made known in regard to that meeting,' I will state them truly and impartially, as I understand they occurred.

1. Whatever may have been said to the contrary, no action was taken in the Boston Association, on the subject of slavery. No resolution in regard to that topic was offered by any one during the session of that body, nor was the subject in any form discussed.

2. Immediately after the adjournment of the Association, an anti-slavery meeting was held, in which certain resolutions were passed. It is not only my impression, but that of several others on whose accurate observation I can rely, that there were not more than ten delegates belonging to the Boston Association, including ministers and private brethren, who took part in that meeting. Two active and distinguished members of the meeting are not within the bounds of the Boston Baptist Association.

3. As the anti-slavery meeting was held immediately on the adjournment of the Association—before dinner and before a sermon in the afternoon, which is considered as an appendage to the previous services—a large number of brethren who had composed the Association, retained their seats, not as actors but spectators. There was not a single member of the Baptist Board of Foreign Missions, who participated either in the deliberations, the discussions, or the doings of that meeting.

4. I have given you the facts in the case as I believe they occurred. As to the motives or reasons which induced so many to remain, I am not competent to decide, because I have made no inquiry. Without any untrue stretch of the imaginaiton, I could suggest many motives and reasons which might have induced the brethren to remain as spectators—motives and reasons truly laudable, and which would commend themselves to all calm and considerate men, either at the North or the South. But as I do not know the motives which influenced the brethren in the instance alluded to, I will not give you suppositions for facts.

5. My views on the subject of slavery are known to many brethren at the South. I consider it a great evil, and deplore its existence; and have in times past, as I would now, entreat the brethren at the South to use their combined wisdom and benevolence, in hastening the period of its removal. I am sure their own happiness, their honor, and their pecuniary interests, would all be ultimately enhanced by the accomplishment of so desirable an object.—I am aware of the vast interests and consequences which are involved; and of the perplexing and almost insurmountable difficulties which stand in the way; hence I do not feel myself competent to dictate to a few Christians dwelling among many who are not Christians, when, and how, and under what circumstances, they should change the relative position of those who are now in bondage.—They, with their fellow-citizens, must settle these questions; on them, not on us at the North, rests the responsibility. Still, I should have great confidence in the calm counsels, the prayerful deliberations, the enlightened policy and philanthropic aims of Christians and statesmen of the South, were they to set themselves to this subject in earnest.

6. I have said this much in justice to myself; and in expressing my own, I have probably expressed the views of the most intelligent, judicious and influential Baptists in the Middle and Northern States. I now say that I have no sympathy with the spirit and measures of those who claim for themselves exclusively the name of abolitionists. I entirely disapprove of their temper, their unmeasured censures, and their denunciations. These I consider both unwise and unchristian. They can have no other effect, in my opinion, but to exasperate the feelings of the South, and to perpetuate the evil, the termination of which they profess so ardently to desire.

In regard to church action in the case, I consider it both inexpedient and unscriptural: inexpedient, because when I have cut off whole churches from my fellowship, I cannot expect they will listen to any thing I may say, however reasonable it might be; and unscriptural, because contrary to apostolic practice. There were, undoubtedly, both slaveholders and slaves in the primitive churches. I therefore, for one, do not feel myself at liberty to make conditions of communion, which neither Christ nor his apostles made. I do not consider myself wiser or better than they were. Nor have I yet made such progress in knowledge as to believe that a good end sanctifies unjustifiable means. I believe that a majority of the wisest and best men at the North, hold to these sentiments. But if I stood alone, here I shall remain immovable, unless I gain some new light, which at my period of life I do not expect.

I am, yours truly,
DANIEL SHARP.

REV. OTIS SMITH.

FRENCH EMANCIPATION.—Barbadoes papers are much occupied with the subject of emancipation in the French islands of Martinique and Guadaloupe—a subject which was occasioning no little commotion in those islands—the Legislature, at its recent session, having given occasion to an expression of opinion on the subject of emancipation—a project which is known to have occupied the attention of the French Government—their admirable success in the case of Hayti, being, we suppose, a great encouragement thereto. The Governor hints at the probability of such a step in his opening message, and invites the attention of the Legislature to the subject, to which they gave a very sour answer, saying they desired no change. He retorted with the pleasant intimation, that—like it or not—if the home government approved of emancipation, they would be at no loss for means of compelling the acquiescence of the colonists, and that indeed the opinions and wishes of these latter were of marvellous little moment. The Charleston Mercury adds: "There was a good deal of excitement on the subject, and the British islanders who have had their tails cut off, are looking forward with exultation to the prospect of being kept in countenance by the extension of the fashion. The Jamaicans acknowledge the hopeless prostration of their once rich agricultural interest, and are talking of 'developing their resources'—by which they mean, digging the island upside down to see what there may be in the bowels of it. They say there have been found symptoms of a copper mine in the mountains. In time we doubt not they may be able to make cannon enough within their own borders to keep the new 'peasantry' from cutting their throats—if the mother country will feed and clothe them the while."—*Sun.*

SELECTIONS.

The Abolitionism of Massachusetts.

The spirit of the abolitionism which prevails under the influence of the "pioneer society," may be seen from the following resolutions, adopted by different societies in the Old Commonwealth.

The following were passed by the Boston Female A. S. Society, on the 14th ult.

Resolved, That as friends of oppressed humanity, and as enemies of cruelty, injustice and slavery, we will remember the words of our blessed Master, who said, "That no man having put his hand to the plough, and looking back, is fit for the kingdom of heaven."

Resolved, That we greatly rejoice at the liberation of the Amistad captives, by the Supreme Court, as among the good fruits of the anti-slavery effort; and we congratulate the Hon. J. Q. Adams that his life has been spared to plead the cause of the stranger, the captive, and the colored man, fearlessly, faithfully, and successfully, in the great mart, where man sells his brothhr under the sanction of a nation calling itself Christian and FREE.

Resolved, That we hail the rising of Mr. Giddings, of Ohio, in Congress, on the side of the oppressed, as a good sign to be admired. His speech on the true cause of the Florida war has proved his truth, his fearlessness, and his fidelity; and it should serve as a rebuke to those who have suffered themselves to be silenced on the subject of slavery, showing them, that, if they were disposed to plead the cause of the captive and the dumb, the Lord would open a way.

Resolved, That in the recent decision of the Supreme Court, in the case of the Amistad prisoners, in the speech of Mr. Giddings, of Ohio, in regard to the Florida War, in the recent action of the New-York Legislature, and in the honorable course pursued by Governor Seward relative to a controversy with the State of Virginia, we recognize the legitimate results of the labors of anti-slavery societies, and thereby feel encouraged to a continuance of associated action.

The following were adopted by the Cambridgeport Society:

Resolved, That genuine abolitionism is willing to cooperate with persons of all sects and parties for the abolition of slavery, on the dead level of humanity, without stopping to inquire into the nature of their religious faith, or of their political creed; and any other form of abolitionism is spurious.

Resolved, That the doctrine which has lately been promulgated by some wearing an abolition garb, that the anti-slavery organizations have accomplished their work, and should therefore now be disbanded, is a pro-slavery doctrine, and as untrue in fact, as it is in exact accordance with the views and feelings of southern slaveholders and their northern abettors.

Resolved, That these organizations will not have accomplished their work until liberty shall have been proclaimed throughout all the land, unto all the inhabitants thereof.

Resolved, That it is sinful for freemen and Christians to enter into any political or religious alliance with those who enslave human beings, or trade in slaves and the souls of men.

Resolved, That in the anti-slavery enterprise is embodied all that is tender in humanity, or vital in republicanism, or sacred in Christianity.

Resolved, That slavery is a monster which has exalted itself above all that is called God, and as the American people are disposed to prolong its existence, in opposition to the voice of reason and the claims of religion, it is demonstrated that they are justly to be classed among those who neither fear God nor regard man.

The following were passed by the Norfolk County Society on the 22d ult.

Resolved, That the two main pillars of slavery at the South are the State and the Church at the North; and that every one partakes of the guilt of personally sustaining the system, who is not, wherever he may be, in the Church or at the polls, by the fireside, in the field, or on the exchange, an outspoken and uncompromising abolitionist.

Resolved, That as every church in the United States must of necessity be either an anti-slavery or a pro-slavery body, we are compelled, however reluctantly, to denounce the great majority of churches in this country as pro-slavery bodies—not only from their individual acts of opposition to the cause of the slave, but also from the self-evident truth, that if the *professed* churches had been the *real* churches of Jesus Christ, their influence would have long since abolished the system of American slavery—to deny which, is to deny the virtue and efficacy of our holy religion.

Resolved, That the great change in public opinion, on the subject of slavery, of which we hail with joy the signs in many portions of our country, confirms our faith in the efficacy of associated action, to which, under God, we affirm this change to be attributable; and that we do not believe that anti-slavery organizations will have done their work till the last slave is free.

Resolved, That while we rejoice in this alteration in the general mind, we would still remember that a mere change of opinion on the subject of slavery, or an awakened sympathy for the condition of the slave, is not sufficient to constitute one an abolitionist, unless that opinion and that sympathy be evinced and proclaimed by a consistent testimony of words and deeds.

Resolved, That the accession of a SLAVEHOLDER to the Presidential office, through the death of WILLIAM HENRY HARRISON, should instruct those of our brethren, who felt themselves free to elevate him by their votes to the station he now fills, that general principles of truth are the only guides of action which can never lead astray, while the nicest calculations of chances may be defeated even at the moment of imaginary success.

Resolved, That while we rejoice in the release of the Amistad captives by the decree of the Supreme Court, we recognize in this result, and the circumstances which have led to it, a new proof of the power of the anti-slavery movement, to which, under God, we attribute their blessed deliverance from their oppressors.

Resolved, That we highly appreciate the noble conduct of John Quincy Adams, in volunteering his services in behalf of those injured men; and that we regard his position as the champion of human rights, on that memorable occasion, as one of more true and enduring glory than any which he has occupied during his eventful life.

The following were adopted by the Middlesex County Society, on the 27th ult.

Resolved, That if Christianity and slavery are no more to be reconciled than Christ and Belial, and must in their nature be eternally hostile to each other, then those who array themselves against the immediate extirpation of slavery are warring upon Christianity, and will not have Christ to reign over them.

Resolved, That so flagrant are the abominations, and so impious the pretensions of American slavery, no one who is fully enlightened as to its real character, and yet is hostile to its immediate overthrow, has a just claim to be regarded as a friend to his country, a lover of his race, or a disciple of Jesus Christ.

Resolved, That if they who trade in slaves and souls of men, kidnap their fellow beings, or reduce them to chains and slavery, can be Christians, and ought not to be excluded from Christian fellowship or denied the Christian name; then those who commit burglary, highway robbery, arson, or murder, instead of being denounced and punished as criminals, should be recognized as upright men and true Christians; and, instead of being committed to prison, should be received to the embrace of the Christian Church.

Resolved, That it is righteousness alone which exalts a nation; and, therefore, that these 'hard times' can be remedied only by the abolition of slavery.

Resolved, That the success which has attended the anti-slavery organization, in operating upon a corrupt public sentiment, in awakening the nation from its guilty slumber, and in rallying together upon a common platform all those who truly sympathise with enslaved and bleeding humanity, irrespective of party or sectarian variances, demonstrates the importance and practicability of that organization, and should commend it to the patronage and support of every friend of liberty and religion.

Resolved, That, so long as slavery continues in this land, in an organized form, so long are we persuaded that an organized opposition to it will be essential to its overthrow.

Resolved, That if 'new organization' be in diametrical opposition to the genius of the anti-slavery enterprise; 'no organization' (as now advocated in certain quarters) would in our opinion be still more unphilosophical and pernicious in its tendencies.

Resolved, That we should regard the extinction of the American Anti-Slavery Society as calamitous to the cause of human liberty, and as precursive of the speedy dissolution of all auxiliary societies; and, therefore, that, in the prosperity of the Parent Society, the friends of pristine abolitionism in all parts of the country should feel a deep interest.

From the Cadiz (Ohio) Republican.

Woman's Political Rights and Duties.

CADIZ, Ohio, January, 1841.

SIR:—We transmit to your care a memorial for the abolition of slavery in the District of Columbia, containing 177 signatures. The undersigned, in behalf of the petitioners, most respectfully solicit you to present it to the Senate as soon as possible, and urge appropriate action on it in accordance with the prayer of the memorialists. The reasons which induce us to trouble you with this memorial are,—

1st. There is no rule in the Senate to debar its admittance.

2d. Your character being conspicuous for an unflinching devotion to the fundamental principles of our government, namely, that all men are created equal.

3d. Your great influence in the body of which you are a member, pointed you out as a suitable person in whom we might repose this trust.

Perhaps it might be necessary to make a few remarks on females appearing in this question, which is called political, but it is also highly moral, and in that aspect of its character we principally take interest. We have a constitutional guarantee to appear as petitioners, which right we consider as an important duty for us to exercise in this interesting question. We not only appear before your honorable body as suppliants, which is a right common to all mankind, but we also claim to appear with constitutional *authority*. The people having the privilege peaceably to assemble and petition the government for a redress of grievances. The Constitution of the United States is formed on a truly democratic principle, a government from the people. We are *equal* with the males in the basis of representation according to the Constitution of the United States. The members of Congress are our constitutional representatives, consequently we have a right to instruct our representatives repecting our grievances, and demand their removal, so we speak as those who have authority, (as far as the Constitution of the United States is concerned,) and not as aliens in the commonwealth. We do not profess to be able to teach Senators wisdom, we only acknowledge this to the honor of the venerable founders of our Constitution, that *they* did not altogether divest us of the rights of humanity Peace to their honored slumbering dust! The exercise of the right of petition is peculiarly necessary for females, having no other way of making their grievances known to their representatives. We in the most explicit manner, solemnly protest against the sentiment we hear proclaimed from high places, as it is fraught with mischief to our liberties, that is to say, that nature has given to the male sex the exclusive power of government, because they have more physical strength, and that women are to remain ignorant devotees to the laws and institutions of their country, lest they would neglect what is called "higher and holier duties." Now these sentiments are the elements of slavery—that physical might gives right, is the pedestal on which slavery stands—remove that, and it crumbles to atoms.—The ignorance of its victims is the prop of this pedestal.

Whatever plausibility there may be in the sentiment, that to man is committed the administration of government, because he has that physical strength and energy which the exercise of those powers call into constant and active exertion—we deny that it gives him a right to govern without the consent of the governed. But it is not in accordance with the sentiment of scripture, that man is to be exclusively the administrator. Queens shall be your nursing mothers—nor is it with the usages of some highly enlightened nations, where reigning sovereigns are women. Be the administration of government as it may, we lay claim to a least a portion of the birthright inheritance of the human family, life, liberty and the pursuit of happiness, belong to our common humanity, and entitle the governed to a voice in the making of the laws by which they are governed.—The lowest exersise of this vested right is the right of petition and remonstrance—even the throne of Jehovah is open to petition from the lowest of his creatures, not that he is ignorant of their wants, but teaches the duty of the individual to express his wants as a means of having them supplied, and that every intelligent being is to be an active agent in what relates to themselves. An American woman can have no "higher and holier duty," in a temporal point of view, than to understand the liberty of her country, as it stands connected with her other liberties; without it she might not be allowed to worship God according to the dictates of her conscience—without it, she might be excluded from learning to read—without it, she might not be permitted to live with the husband of her covenant—without it, she might not be permitted to exercise the right to her own children, nay, even to own her own bones and muscles, and the product of her own industry. We care not in what terms these sentiments are expressed, that it becomes woman to be ignorant of the laws of her country—whether it is that her stand is so elevated that it would be "descending from high eminence," to inquire into these matters; or that she is so low, that it would be arrogance in her to ascend to such an eminence, is equally abhorrent to our sense of the principles of liberty. It behooves women to understand its principles, and this is not their unappropriate arena; this they are to enter, not to "mix with the strife of ambition," but from pure patriotic principles. This is obviously true from other important reasons.—

1st. Woman is to guide the young mind, who is to appear on the stage of action, when their fathers will make their final exit. How could she instruct them in the love of the institutions and laws of her country, if she was ignorant of their character! The ignorant devotee, who only cherished them, because they were the institutions of her country, would be a blind guide to the "young minds committed to her care"—she could not teach them to love liberty, or any true devotion to their country—every friend to his country must see the importance of the diffusion of knowledge through every ramification of society. Knowledge is the Palladium of liberty, and in no portion of the community is its beneficial effects felt with greater utility, than in the female part. Ignorance can be the mother of *slavery* but not of *liberty*. We are persuaded, sir, you are well aware of this, and no doubt will give your influence to the promotion of female education, thus our females would become both an honor and an ornament to the country.

2d. If she is informed on these subjects she can understandingly throw her influence into a proper channel; and that she has an influence of no ordinary magnitude in a political point of view, both political parties in the last Presidential canvass, gave full evidence of their belief. We ask are American women to be ignorant of our principles of liberty, which cost their fathers so much blood and sacrifice! and did their mothers bask in the sunshine of domestic peace and comfort, at that appalling crisis? Had they no privations? Did they experience no agony for their heart-rending bereavements? Did it not cost them rivers of tears? Did not their blood also flow from the scalping-knife and tomahawk of the ruthless savage, and, in many instances, from a more civilized foe? When does man encounter oppression or difficulty of any kind, in which woman is not directly or indirectly involved? So we say it behooves American women to understand and take deep and thrilling interest in the liberties and politics of our country. It could be no apology for them that they would have neglected higher duties, if they would take the requisite time to acquire this knowledge. The same reasons would exclude two-thirds of the male sex from the requisite knowledge. Hence the necessity of establishing an aristocracy to attend to these matters. The pursuit of the divine, the physician, the merchant, the mechanic, the agriculturist, and various other vocations are quite different from politics. On man was peculiarly passed that sentence, "in the sweat of thy face shalt thou eat thy bread."

But to return to the subject of petition. We hope you will pardon this digression. Permit us to make a few remarks on the votaries of slavery. The inhabitants of the District of Columbia who are to be treated with so much comity, and their unrighteous desires to be granted, who are but a moiety in comparison with the females of this nation, whose petitions are to be spurned from the halls of the national legislature, denied the right of uttering a voice of supplication in behalf of their oppressed fellow creatures, and their own sex being peculiarly the sufferers. Because, forsooth, their bones and muscles are of a more delicate organization than are the male inhabitants of the District.—We claim to have more political rights than have the inhabitants of the District—the members of Congress being at most their implied representatives, but ours by express *constitutional statute*. They could not expect when that portion of territory was ceded to the general government, that there was any implied faith that slavery would not be abolished The nation had pledged their faith to the world that life, liberty, and the pursuit of happiness, are the birthright inheritance of all men; which principles our fathers pledged their fortunes, their honors, and their lives, to support. In consequence of which the nation must either stand before the world as a consummate hypocrite, or a banditti of robbers, leagued together to deprive the people of their just rights, or abolish slavery. The States of Virginia and Maryland had not the hardihood to ask any stipulation for the continuance of slavery in the ceded territory. We wish the inhabitants of the District to have a voice in all matters respecting their own interest, provided they do not infract the rights of *others*. Slavery is such an unmannerly, hideous depredator, that it cannot expect to receive any courtesy, except what is expressly stipulated.

We will trouble you with but one reason out of many, why we feel the continuance of slavery a personal grievance to us! Slavery creates a dangerous enemy in our midst—our fathers, our brothers, and our husbands are liable to be called out to the field of battle, to quell insurrection among the slaves, and we left widows and orphans. And of this we cannot with any plausibility complain, so long as slavery continues in the District of Colombia, by the direct instrumentality and sanction of the representatives of the free States. They constitute a majority in the national Legislature. But it is not necessary that these grievances be of a personal nature. The people are the best judges of what are their own grievances—what would be a grievance to one individual might be a source of pleasure to another. For example, to hear of a number of human beings manacled and chained together, designed for market as beasts of the field, driven through the streets of our metropolis, uttering groans of oppression, "where Congress have exclusive legislation." This is an awful source of grievance to some individuals, among which number we claim to appear. We see in it a portentous cloud surcharged with divine judgments, ready to burst on the head of our devoted nation; who had declared before God, angels, and men, that all mankind were created equal. We tremble for our country, believing that God is just—others, Galio-like, care for none of these things. To others, the wretched and degraded situation of these human beings is a source of delight. Lust for dominion and avarice have perverted their vision. They see human beings cringing and bowing at their nod, trembling at their frowns, nay, reading their desire from the expression of their countenance; instead of the portentous cloud surcharged with judgment, they see bales of cotton, hogsheads of sugar, and their inquiry is, where will we bestow our goods! we must pull down our ware-houses and build greater. That God will require things at their hands, they in their hearts utterly deny. The trembling of Jefferson for his country they look at as a paroxysm of fanaticism. Now the grievance of these different individuals is antipodes—the feelings of the one have no fellowship with the feelings of the other, and which of these are most in accordance with justice, philanthropy, and the genius of our government, we leave you to decide.—Does woman's delicate physical organization exempt her from political oppression? Alas! for the honor of our country, we would that it were so. But turn your eyes to our degraded fellow-woman, who is writhing under political oppression, inflicted by her iron-nerved protector, man, in the metropolis of our boasted land of liberty, in the hearing of the voice of our national Legislators; who are extolling the glorious *institutions* of this land of liberty. Is she not the victim of political oppression?

This woman "cognizes the power of government to her sorrow." It is for these suffering fellow creatures that we principally pead and appear before you as suppliants. We wish to remember those that are in bonds as bound with them. We pity the creature who is so wrapt up in selfishness, that she cannot feel for her fellow beings in distress. We pledge ourselves to use our instrumentality and influence, with whatever importance is attached to us in any way, for the removal of this curse and disgrace of our country until righteousness exalteth our nation. We will take no rest as long as God will give us opportunity, until our nation becomes a praise in the whole earth—until she arrives at the character to which she lays claim, and is emphatically a land of liberty, and an asylum for the oppressed. In this we are doing to others as we would wish them to do unto us, were we similarly situated. We sincerely desire the welfare of both the oppressor and oppressed.—We ask your pardon for such and egregious trespass on your time and patience—we have not the arrogance to suppose that we can instruct you, only as it respects our own grievance, which we hope you with patiently consider—nay, we confidently expect it will be so; as no doubt but what you will consider it a pleasure, of being the instrument of removing any grievance, of any individuals, however humble a station they might occupy; provided their request is reasonable and within the competency of this government to remove; as you are every way eminently qualified for the undertaking. Sir, you occupy a high stand in the political world, have talents of a high order, education and influence—as a patriot and philanthropist, we earnestly invoke you to bring them all into requisition to remove this foul blot from our national escutcheon—it would be a memento to succeeding generations of your true greatness, more durable than the sculptured marble, or the tablet of brass.

ELIZABETH WILSON,
MARY HANNA,
RACHEL TINGLY,
ELIZABETH LEE,
Committee.

Hon. Benjamin Tappan, U. S. Senate.

MR. TAPPAN'S REPLY.

Accompanying which he transmitted to each member of the committee, a copy of his speech delivered in the Senate on the subject of abolition petitions, February 4th, 1840.

WASHINGTON, January 31st, 1841.

Dear and respected Madam:—I received your letter of the 15th inst. signed by the Executive Committee of the Cadiz Female Anti-Slavery Society, and I am obliged to say to you, that I cannot comply with your request.

I regret that I have not time to write to you more at large on this subject. My own wishes, and your kind expressions towards me deserve a more extensive notice than is in my power to give.

When a petition is presented in the Senate, touching the question of slavery, the Senator presenting it is obliged by the rules of the Senate, to state the object of the petition, and to make a motion that the petition be received; always upon this being done some member moves to lay the motion to receive on the table, and this motion, by our rules, must be decided without debate. It is always decided by nearly a unanimous vote, so that a petition to the Senate of the kind you sent me, cannot be made the subject matter of debate in the Senate—it cannot be read, and of course no one knows, except from the statement of the object of it, what it contains.

If I had power to abolish slavery, I assure you slavery would soon cease to exist. My opinions on this great curse of our country are unchanged, and I think unchangeable; but I will not strike where the blow will only be felt by myself. Accept for yourself and the other members of the committee, the assurance of my most respectful consideration.

BENJAMIN TAPPAN.

Mrs. Elizabeth Wilson.

To the Christian Churches of the United States.

The Address of the Belfast Anti-Slavery Society.

Brethren, professors of the same faith with ourselves, will you suffer the word of exhortation which we feel ourselves bound to address to you, on the all-important and engrossing subject of slavery; It has been widely circulated, and is generally believed, throughout Britain, that more than two millions of our fellow-creatures are enduring the wrongs of slavery in your southern States—that the perpetrators of these wrongs are professing christians—that the churches of America have, almost universally, connived at this gross outrage on justice and religion—and that, in some instances, instead of exercising the highest censures of the church, as was their duty to do, they have cast the shield of their protection over the unrighteous dealer in slaves. There may, no doubt, be noble exceptions; we hope there are many, and to such our address is not directed; but the evidence is too plain and abundant to forbid the conclusion that slavery in the United States has found its most secure refuge in the church; and therefore do we feel ourselves imperatively called upon to address our remonstrance to our brethren in America, and to do so upon the high authority of apostolic command, "Exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin."

Surely it is only "the deceitfulness of sin" that can account for the toleration of slavery by a church of Christ.—It is a flagrant violation of the laws of revelation and the principles of christianity. If it is argued that slavery was permitted under the legislation of Moses, we reply that it permitted in the same way that polygamy was permitted, because of the hardness of the hearts of the people, but both were manifestly and equally contrary to the first principles of the law of Moses. Nor let it be said that examples of slavery were found in the early christian churches; for while it is admitted that such did exist, they were ever contrary to christianity, and they were tolerated only until the purifying principles of christianity should operate to cast them out of the church. Who would undertake to reconcile slavery with that one fundamental law of the gospel, "Whatsoever ye would that men should do unto you, do ye even so to them"? They are utterly incompatible, and subversive of one another. The early teachers of christianity did not introduce the changes which it contemplated hastily and violently. Their grand aim was to gain a lodgment for the truth of the gospel in the heart, and that was left to exercise its silent, but sure and gradual influence on the customs and practices of mankind. Among other evils, slavery was thus destined to destruction. Yet neither under the law of Moses, nor in apostolic times, did any such slavery exist as is now found in the southern States of North America, nor could the toleration of the one, justify the encouragement of the other. Where shall a passage be found in the scriptures to justify the enactment of a law forbidding a slave to be taught the art of reading, making it criminal to instruct him in religious knowledge, and leaving him to the caprice of a cruel task-master, to employ him or punish him as he will! The essence of modern slavery consists in constituting a right of property in man; but such slavery is not found in the scriptures, nor can it be justified by them. Suppose that, when Paul sent back Onesimus to Philemon, his master had treated him as a runaway slave would now be treated in America, how would Paul have regarded Philemon! True he sent him back, but if was not to be punished as a criminal, or treated as a slave, but that Philemon might have the opportunity of doing cheerfully what Paul, and the religion which he preached, required him to do. Had Philemon treated Onesimus with severity, or made such laws for his future conduct as are now made in America for the government of the slave, Paul would have disowned him as a disciple of Jesus, and denied him the privileges of christian fellowship. This is precisely what the churches of America should now do towards the traders in slavery. The whole system is in manifest contradiction to the religion of Jesus; and while they voluntarily continue to be part and parcel of it, they should not be permitted to be part and parcel of the brotherhood of believers.

It is peculiarly criminal in the churches of AMERICA to hold the protection of their shield over the abominations of slavery. American independence is the basis and boast of their national constitution. We need not remind you, that one of the fundamental principles of the union was a condemnation of slavery. Drinking at this fountain, the national character has become signalized by an unconquerable love of liberty. We have had many opportunities of remarking, that when your eloquent men have visited our country, they have been found to speak of America, as "the land of the brave, and the home of the free." It was to you, therefore, above all people, we should have been disposed, in our first movements for the assertion of equal laws and rights, to have looked for sympathy and succour. The idea of an American citizen would have encouraged us to expect a hearty co-operation; and, when to this we added an American christian, we could not have imagined the possibility of indifference in the cause of liberty. What shall we say when we find whole churches, not only indifferent, but abetting the cause of slavery?—American independence trampling on the rights of two millions of her people! American churches holding their peace, while the bodies of men are enslaved, and their souls denied the bread of life that came down from heaven! American christians buying, and selling, and flogging their fellow men, their fellow-christians! "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." America, but especially the church of America, is disgraced forever, if she clear not her escutcheon of the foul blot of slavery; and let her be assured that, while the voice of the civilized world shall condemn her, the judgments of Jehovah will speedily overtake her. Her churches would do well to inquire into her commercial and public calamities. We have felt ourselves the shock of the mighty convulsion that has made your country heave, as though she were in the pangs of dissolution. "Consider your ways." These judgments were at their height when your public appearances against the liberty of the slave were at their height. "Shall I not visit for these things, saith the Lord? Shall not my soul be avenged on such a nation as this?" Let the churches of America repent—let them call upon the nation to repent, in dust and ashes, for blood is found in their skirts! The church is the security of society; and if she be faithful in her testimony and discipline, God will spare the country for her sake, and establish her interests in righteousness.

How can the churches of America endure to think that their country is almost alone among the civilized nations of the earth, in openly and nationally encouraging slavery! Our own country was once deep in criminality, but she has manifested repentance by her long, and arduous, and expensive efforts for the extinction of slavery. She is now joined by France, and Spain, and Portugal, and other European nations All countries are uniting to cry sin and shame upon the accursed traffic in human flesh—and shall America stand alone? And shall the churches of America screen the offender? Would that she were only neutral: but our hearts have been afflicted to observe the treatment endured at your own hands by a noble band of martyrs and confessors among yourselves—we have listened with agony and woe to their recitals of their own dangers, and the sufferings of the enslaved whose cause they espoused; we have read with astonishment and grief that blood has often been shed, because the voice of religion was lifted up in the cause of humanity—and these heralds of mercy have assured us that the strong hold of slavery is now in the churches. Let the churches do their duty, and cast out of their communion those who have polluted it by bringing into them the stain of blood; let them vindicate their own character by bringing the offenders to punishment; and soon may the churches of America bring the whole nation to see and act aright upon the question of slavery. O that it may soon be found in its right mind, sitting at the feet of Jesus! Never rest, until you find your beloved country joined in a holy league with our own and the other nations of the earth, to crush the vile demon of slavery, wholly and forever.

You are no doubt aware that the christians of Britain have felt themselves called upon to enter into a solemn compact, to refuse the privileges of christian fellowship to any members of your churches who may be participators in the crime of slavery, either by practising it themselves, or conniving at it in others. Be assured this was a resolution not hastily formed; it was adopted after long, patient, prayerful, and painful consideration. But it appeared to us, that the churches of America had fallen under a deep slumber, and that decided measures were necessary to awaken them to a just sense of their danger and duty,—In taking such a step we felt ourselves constrained by a strong sense of duty. As we could not admit to our communion a member of our own churches who was found to be a participator in the sin of slavery, it was only consistent that the same rule should be extended to all others.—Fondly do we hope that this line of separation shall soon be removed; we cannot give you the right hand of fellowship across it; it must be cut away, and your hand must do it. O! let brethren be no longer separated. We would act an unworthy and injurious part did we suffer sin upon our brother. God is our witness, that in what we have done, we have felt the force only of that command, "Be not partakers of other men's sins, keep thyself pure." We have often read of your revivals; we have had our souls refreshed and strengthened by the reports of them; we have been at pains to circulate the knowledge of them; but what are we to say or do now? Were we to speak of them to the people at large, they would mock us and say, revivals in America! revivals and slavery! The slavery of America has brought contempt and scorn upon her revivals. Will you permit the good work of the Lord to be thus evil spoken of! Were you not even convinced of the sinfulness of slavery itself, would it not be your duty to destroy it as a hindrance to the cause and honor of Christ? But have not your revivals been declining? We have not heard of them lately, as we were accustomed to do in years that are gone by. Blessed be God, we are becoming more familiar with them at home, and it was from America this live coal was brought at first to kindle the fire of our altars. And must we now stand in the attitude of protesting against the sins of our teachers? Must we refuse our fellowship to those from whom we hoped to derive increasing benefit? Bitterly have we learned the lesson, "cease from man." And earnestly do we entreat you to lift up your voices like a trumpet, to show the people their transgressions, and testify against their sins; then shall the work of the Lord again be revived among you; we shall hear of your prosperity, rejoice in your ways, and become partakers of your blessings.

Consider that, while slavery is tolerated in America, you are judged by all the other nations of the earth to be the abettors of the slave trade itself, especially while the humiliating and disgraceful traffic of an internal slave trade is known to prevail to a great extent among ourselves.—Against this charge you perhaps exclaim with horror; yet rest assured it is thus your conduct is viewed by others.—It is not easy to distinguish between slavery and the slave trade, so as to exculpate the one and condemn the other; the one is dependent on the other; destroy either and you destroy both: maintain the one and you uphold the other; they are one and the same sin in the sight of God. Yet, under the law of Moses it was ordained that "he who stealeth a man shall surely be put to death." By encouraging slavery, we must express our solemn conviction that the churches of America are participators in the enormities of the slove trade. And oh! when you think of these—the capture of the slave—torn from his family in the dead of night—manacled and marched some hundred miles, till the galling fetters wear the flesh from his bones—confined on the sea shore in a loathsome dungeon, till an opportunity for his shipment may arise—packed in the narrow hold of the crowded, fetid, suffocating slave ship—imprisoned, under agonies of body and tortures of mind, which the robust only can survive—when landed, a living man hawked to the market-place, and sold to the highest bidder—then hurried away, to drag out a miserable existence, which, the longer

Such is the superiority of laboring free men over slaves, that whoever lives twenty years will see the new State of Maine a more wealthy and more populous state than old Virginia. Her first and most eminent statesmen acknowledge that slavery is an evil—they planned the colonization society to rid themselves of the fugitive blacks. Why do they wish to entail the curse which has fixed to them, upon the rising States of the West? They assisted to prohibit the introduction of slaves into this country from Africa by a national law. Why would they permit their introduction into the new States? They have seen some of their families murdered by slaves—they have seen fugitive slaves embody themselves and from their fastnesses spread terror and dismay through the surrounding country—they have often apprehended a general rising of the slaves for the purpose of rooting out the whites. Does "misery love company," that they now wish other States to be subjected to the same murders and terrors and fearful apprehensions?

Whatever may be the public feeling south of the Potomac, there is but one sentiment north of the Chesapeake on this subject—and that is, if the evil which already exists cannot be prevented, at least that slavery shall not be permitted to spread beyond its present confines. It is a solecism, an absurdity to say we are republicans and friends of freedom, while we contend not for the emancipation of the blacks and the restriction of slavery in those territories which are about to unfurl the American banner as stars in our republican constellation.

From the Friend of Man.

Extracts

From the last letter of the correspondent of Gerrit Smith, who resides in Tennessee

"An opinion is gaining ground at the South, that slavery cannot continue long.

The whole South has been in some degree influenced by the abolitionists. Barbadoes punishments are less frequent. Burning slaves alive was a barbarity that prevailed in South Carolina until about 1830. The last instance I heard of in that State was in Abbeville District. A young negro woman, said to be about 20 years old, was tried and sentenced by a court composed of two magistrates and five freeholders, and executed near that part of the district. if I am correctly informed, which were the plantations of John C Calhoun and George McDuffie. ———, the intelligent postmaster of this county was present at the execution.—He told me that there was a very large collection of people, and as near as he could judge, 3000 blacks; that before the fire was kindled, a sermon was preached by, I think, the Rev. Mr. Capers; that he saw the poor young man, who was about to suffer, distinctly; that he appeared composed, so much so that he thought he did not believe that they really intended to burn him. When the dreadful sentence was about to be executed, they piled pitch pine faggots around him and applied the fire. His screams were loud and piercing. No language could describe his agony. The plain dealing of the abolitionists has put a stop to this mode of execution, I trust, forever. The slave market was, when I was in Charleston, in the most public part of the city. When the abolitionists were handling them, as they thought, rather roughly, they removed it to a more private place. These are among the signs of the times. Where there is shame, there is hope of something better.

In the late fall, a planter, the owner of some 50 or 60 slaves, from Edgefield district, which joins Abbeville on the East, spent a night at the house, where I am now writing. Speaking of the abolitionists, he said they made horrible pictures, and exhibited them publicly, of slaves chained together, and of others flogging them in the most cruel manner. I asked him if their pictures exceeded the reality. He said they did. I told him I thought not; that I had met slaves, every where, chained; that while the trade continued, it was an every day occurrence in the South; that in Laurens district, one was whipped to death by a Baptist clergyman, and more recently one burned to death in Abbeville, two districts immediately joining the one in which he lived. He admitted the facts, and that there was much cruelty on the plantations. Frequent instances of this kind have occurred, which are important so far as they show, that slaveholders are not wholly inaccessible to shame, and that the pictorial representations and severe criticism of the abolitionists are doing much good.

Some two or three weeks since, I spent a night at my friend ——, in —— county. I met there with a Mr. —— the President of the Manumission Society of that part of —— county. I inquired about the present situation of the society, its members, &c. He stated that the society had over 600 members; that he had a list of their names, which he should be happy to show me. The society has suspended its meetings, owing to oppressive laws of the State.

Mr. ——, (the President aforesaid,) has sold his farm, and purchased in Indiana, unwilling to remain longer in a State where freedom was denied him.

This excellent man gave me a pressing invitation to visit his house, which I hope to be able to do before he leaves the State. I inquired of him if during his trial he had kept up an active correspondence at the North. He said 'no: but little had been done by any of the society.' It is too true that these good men have become much discouraged by the mobs of the North and the oppressive laws of the South—I think, too much so. I believe these societies might be openly held without any danger of prosecution, and that by corresponding with the North, they would soon learn that there was much cause for rejoicing. Mr. —— thinks that the anti-slavery influence is about to arise with redoubled vigor at the South. One of the most effectual means will be, by extensive and active correspondence.—Should my Northern friends be willing to undertake the labor, I think I can do something to induce a very extensive correspondence with this part of the South.

I hope to see ——, (a member of Congress of Western New-York,) and shall labor to convince him, that cringing to the South is not the way to gain their respect, or to discharge his duty to the North.

From the Herald of Freedom.

Abolition is Democracy.

Does any one doubt the truth of this caption? If the conduct of the Democratic party is taken for evidence, every body may well doubt it. When we look at the bitter hostility exhibited by members of this party, to anti-slavery agents and papers and measures, we should naturally conclude, that the principles of the two classes were the direct antipodes of each other; that they possessed a repulsive power that would forever separate them, and that they could no more mingle in the same creed, than sin and holiness can unite in heaven. But party spirit will stoop to any thing. There is no independence about it. Yet it dreams of liberty and equality, when the fetters are fastening upon its ancles, and its hands are bound. Like a maniac in his cage, the democratic party prate of equal rights and universal liberty, while southern mad-caps dictate their measures, and guide them at their pleasure. There is not a man at the North, of information sufficient to judge correctly upon the subject, who will deny that slavery is both a political and moral evil. But the South say if you meddle with it, 'you will lose our votes." And northern democracy would as soon tread on the tail of a Boa-constrictor, as to irritate southern chivalry. Mercy on us! they are ready to cry; what could we do without your votes!! —But democracy and abolitionism are in reality the same in principle, and all the malice displayed by the democratic party against abolitionists, is an attack also upon their own principles. It has been shown, time and again, that the foundation principle of both was the same: "equal rights." It is a declaration of our Constitution—and every body is crying, "equal rights," "equal rights!" But when I compare their actions with their words, the conduct of democratic politicians toward the slave, reminds me of a demon, who will lure a soul to hell by preaching the gospel of Christ.

I have collected a few resolutions passsed at democratic conventions the past winter, to illustrate this position; and I call upon the delegates to those conventions to reconcile them with slavery. The Rockingham Councillor District Convention resolved "that all laws in a republican government should be based on equal and exact justice to all." This is abolitionism. This is what we are contending for—"equal and exact justice to all." Here is a declaration of sentiments that every abolitionist would subscribe;—but the difference is, the one would carry his sentiment out in practice, and the other would tar and feather him for doing so. Again, the Senatorial Convention, District No. 1, resolved "that in supporting democratic principles, we are governed by good will to all; that our object is not to molest the rich, but to do justice to the poor; that government was instituted for the common benefit—not to bestow exclusive privileges; that whenever the tendency of legislation has been such as to pervert government to private uses, rendering the condition of men unequal, and injurious to the common good, it is the right, it is the duty of the people to seek redress in any rational manner." Who that has witnessed the conduct of the democratic party for a few years past, would have thought such a resolution would have originated and been adopted in such a meeting! I verily believe if P. Pillsbury, or S. S. Foster, were to introduce the same, in a similar convention, he would be hissed out of the company. Did the delegates to this convention mean to say it? or was it a trick played off upon them? Was it the deliberate opinion of that convention that "the people ought to seek redress in any rational manner," when the tendency of legislation was such as to render the condition of men unequal? If so, why do they not attempt to obtain a repeal of the slave laws, the most abominable code of usurpation and tyranny on the one hand, and of degradation on the other? Is it their "object to do justice to the poor," as they tell us, where can they find a better opportunity to display their benevolence than in doing justice to the slave!—for of all the poor men in this miserable world, he is the poorest; his very person is not his own. If it is objected that as citizens of New-Hampshire the subject is beyond their province—I ask if New-Hampshire democracy and southern democracy are not the same. Are they not in full fellowship with each other? Do they not commune at the same table, and worship at the same shrine? Indeed they are the same. Southern democracy is slaveholding, and Northern democracy is aiding and assisting, —and the contemptible hypocrisy that will pass such a resolution, under such circumstances, is absolutely compulsive to every reflecting mind, that will take the trouble to look at it. Abolitionists are only asking the democracy of our country to carry out their own declared principles—to be consistent with themselves—"to show their good will to all"—"to do justice to the poor"—"not to bestow exclusive privileges"—nor "render the condition of men unequal." We only ask for this, and what do we get in return!—Let democrats answer it:—they very well know.

But the new County of Belknap starts off in real old fashioned Seventy-Six style. She will yet have to take a lecture for her rash resolves. Modern democracy can't bear them—or rather it can't bear to be told of them. Just look here!—"Resolved, that we are for equal rights against partial legislation"! "Resolved that we are for universal education"!!—"Resolved, that we are in favor of universal suffrage"!!! Now I ask the delegates to this Belknap County Convention—holden at the Coffee House at Meredith Bridge, Honorable Samuel Tilton, Chairman, and Colonel Joshua L. Woodman, Secretary—to sit down and look at these resolutions. They will not deny that such were passed at the convention, but I presume they were forgotten before the delegates left the Coffee House. And after they have well digested the subject, if a humble and despised abolitionist, a tiller of the soil, with "huge paws"* may presume to ask so great a favor, I would request some one among them to tell what they meant by "equal rights," "universal education," and "universal suffrage." Would they elevate the black man so high as to make his rights equal with their own? No—this can hardly be expected. It is feared that after all, equal rights in their vocabulary, means partial rights or no rights at all when applied to a negro. This again, is democratic consistency. But this "universal education." What would the good democrats of this State and Connecticut, who have been engaged in breaking up schools for the education of blacks think of that? Oh they would think, no doubt it is a very fine thing to pass such resolutions, but it is a most nefarious business to practice them. The passage of them shows a very liberal spirit. The resolution has passed, and to be sure, it embraces negroes, we are sorry for it, but there is no help for it now. This will be the reflection, or something similar to this, by those democrats who moved off the Academy, and broke up Miss Crandall's school, while all the party approved of it. But Belknap won't say so next year. Then there is this "universal suffrage." What! would you walk up to the ballot-box beside a negro! No, no—we don't mean so. Universal means———it don't mean universal. Walk to the ballot box with a negro! No—we wouldn't sit in the room, nor walk the the street, if we could help it, nor go to meeting with him, unless he had an enclosure in one corner of the meeting-house, where he could be caged up by himself.

Belknap displays in her resolutions, the most rank abolitionism. I do not know a single individual in the County, but I do know what democratic consistency is, as it is generally exhibited, and judging by this should conclude that Belknap was one of the most bitter Counties, in her opposition to abolitionists, to be found in the State.

In conclusion, let me ask if it would not be more honest in all parties, to act out their principles, than it would to pass such resolutions as the above and then violate every principle they contain! These resolutions are in truth democratic; and they are such also as abolitionists would maintain. The difference is, the democratic party in this country are such only in theory—while the abolitionists are democratic in theory and practice both;—at least they would carry their principles out farther, and show less inconsistency in their conduct than democrats do.

S. FLINT, Jr.

March, 1841.

* I make use of this expression because demagogues of late, in one party at least have a very great regard for the "huge paw," and am led this account to look more confidently for an answer.

From the Friend of Man.

To Elizur Wright, jr.:

MY DEAR FRIEND:—Do you read the Free American! Or have you altogether forgotten the paper which once bore the impress of your hand? Oh, that no other change had been wrought in it, than a change of *name!*

In a late number appears an editorial article on "the duty of abolition church-members." It is altogether noteworthy. If the friends of freedom in Massachusetts can endure the doctrines there taught, then ought they with trumpet tongue to be warned. They must be on the brink of apostacy.

In the article under hand, the admission is distinctly made, that an 'anti-abolition church' may 'be spiritual in practice"! So spiritual as to make it "the duty of any friends of freedom, who may be members," to maintain their connection with it! Indeed, we are warned to beware of "laying violent hands upon the ministry or the church," as we would keep clear of the guilt of "an offence of no trifling magnitude in the eye of God." ——And so the whole question, which in reply to Alpha should have been thoroughly discussed and fairly answered, is with all solemnity and gravity *begged!* "The church," wherever it appears—"the ministry," wherever it may be found, we cannot but regard with confidence and veneration. And wherever "pure doctrines" are received, and a "spiritual practice" is maintained, there, we gratefully admit Christianity lives and flourishes. But an anti-abolition church! quite another affair! Its character with many is at best suspicious—with not a few radically defective. Here is the point of controversy, which in the article before us is overlooked.

Now, I deny that an anti-abolition church and a spiritual practice are compatible with each other. For to *what* is such a church opposed! It is anti-abolition. Abolition of what! Why, of American slavery—that mother-abomination, impiying and producing crimes of every form and hue! In its sphere of activity and under its relations, it refuses to exert itself, to deliver the victims of the chattel principle, from the burdens under which they stagger. Darkness, insult and injury, are their portion, meted out by such a law and such a gospel as here prevail, from their birth to their death; and all this in the sphere of observation and activity, where our anti-abolition church prays its prayers, and tithes its mint; and still it stands aloof from the struggle, to which all are heaven-summoned. It will not join with the Messiah just there where his authority is most fiercely assailed in "destroying the works of the Devil." If a "spiritual practice" is consistent with such cowardice, sloth and treachery, then may Belial fairly claim a place in the bosom of the Saviour!

But then the "mad projects and infidel doctrines of certain real fanatics'" These infidel doctrines, whatever they may be, have a strange effect upon our anti-abolition church, so spiritual in practice. Its aversion to infidelity is so strong as to prevent its opposition to an institution in which infidelity in its worst form and most deadly tendencies is embodied! Satan, it alleges, has gone out to war with Satan; and so it has become an anti-destroy-the-works-of-the devil church! And so, all the prince of darkness need attempt to extend the limits of his usurped dominion is to throw up around his favorite institutions a bulwark of infidel doctrines. The sacramental host, according to the Free American, may then stand aloof from the battles of their Lord, without forfeiting their Christian character! Infidel doctrines! What have the "people of the living God" to do with them but to expose and counteract them, under whatever form they may appear—however they may exert an influence, whether creed-wise or deed wise! It is a poor, pitiful pretence, fit only for the lips of a knave, that the godly can do nothing to abolish slavery because the ungodly are enlisted in the warfare. Has not Christ a standard, as well as Beelzebub, under which we may do battle upon the dark spirit of slavery?

"Real fanatics!" And so all realities are not swept away. It is refreshing to know that shams and shadows have not swallowed up every thing; that our spectre-ridden country is not utterly lost in the abyss of nothingism.

But how came these fanatics to set up such claims, to usurp the place of 'leaders and dictators" in the cause of emancipation? Why were not the "ministry and the church," whose character the Free American undertakes to vindicate, beforehand with the "fanatics" in occupying the high places of Freedom? Let Alpha insist upon an answer to some such questions. Let those, who at the feet of our well-fed, soft-bedded Rabbis have been taught to regard American slavery as consistent with Christianity, furnish the editor with the notes they took in this and that lecture-room, and he will be able to give us the article the case demands.

Who, I demand, have done most for the spread of the 'no-government doctrines,' which the Free American regards with so much horror? The men in high places, who, claiming for civil government a divine origin, have made it the shield of crime and outrage. With one breath, they affirm that Law hath its seat in the bosom of God; with the next, that arrangements to protect a system of theft, adultery and murder are entitled to the authority of law! This shocking doctrine in one form and another has been widely and solemnly taught in the high places of society, both civil and ecclesiastical. This is to place God on the throne of Iniquity. It is to make him the terror and abhorrence of the Universe. Could this doctrine be carried out to its legitimate results, it would not only bring civil, but also the divine government into utter and universal contempt. In our colleges, Theological Seminaries and Pulpits, the seeds of no-governmentism have been sown broadcast. The institution of slavery is a system of no-government-ism; and the slave code is from beginning to end a record of the ravings and ravages of Atheism.—Every apology for slavery justly interpreted and well understood, is resolvable into the cry of the fool, shouting, 'There is no God. Let those who have sown the seed come forward and claim the harvest. Baptized infidelity is the prolific mother of unbaptized infidelity. And no-government-ism in the form of apologies of slavery, is the hateful, hideous monster, from whose bowels speculative no-government-ism proceeded. Why should the parent open its mouth to devour its own offspring!

The Free American 'has not yet embraced the dogma, that a belief in abolition doctrines is the one thing needful.' I wonder if in the view of the editor, *common honesty* is requisite to salvation. Or does he think that an anti-common-honesty church may be 'pure in doctrine' and '*spiritual* in practice"!—*That may be conditional* of sound character, which does not comprehend all its elements. 'No drunkard,' the Bible assures us, 'shall inherit the kingdom of heaven.' To drunkenness all good men are opposed. They labor, both by precept and example, to set the world free from its deadly influence. Anti-temperance churches they regard as unworthy of confidence and fellowship. What then? Are they to be reproached as holding the dogma, that a belief in temperance doctrines is the 'one thing needful'! What say you, Free American? Temperance clearly is essential to Christian character, though other elements also enter into it. The absence of a quality may be a radical defect in character, even though its presence should not certainly involve every element requisite to moral excellence. Without veracity, a sound character cannot be formed; is veracity then the 'one thing needful'? That such a cordial regard for the Poor as would lead him to exert himself for the abolition of American slavery is in this country essential to Christian character, the Bible clearly teaches. How then can an anti-abolition church be 'spiritual in practice'? Whatever they may be they lack humanity; and despising their brother, they are knavish in professing to love God.

Dear Brother, what are you at? Has La Fontaine led you off altogether from the field of battle? What say you of the doctrines at which I have hinted in this letter?—Can you witness their prevalence without solicitude and effort? Elizur Wright—in the name of God and bleeding humanity, I ask, Where art thou? That pen of yours—God gave it to you and holds you responsible for it. Unless your poverty is deeper and more distressing than that of John Bunyan in Bedford Jail, you are Heaven-summoned to expose the hypocrisy and counteract the knavery of anti-abolition churches—whatever professions they may make and whoever may offer apologies for their stupidity and selfishness.

Yours as ever,

B. GREEN.

Whitesboro, April, 1841.

The Virgina Controvesy.

The May No. of 'Arcturus' contains an extended and able but in our judgment most mistaken and imperfect presentment of the grounds of the pending controversy between the Executive of New-York and Virginia, which we are impelled briefly to notice. We take no pleasure in this controversy; we heartily wish it were adjusted; we would be happy to see it left by mutual consent to the high functionaries with whom its prosecution is regarded as an official duty; but the opponents of the course taken on behalf of New-York will not have it so. Every where they manifest an anxiety to push this question into the arena of popular discussion, as they have a perfect right to do, and to overrule or mould the public opinion to their views, as we do not mean they shall be allowed to do unresisted. We shall briefly traverse a few of the more important points made by 'Arcturus.'

The writer sets out with the assertion, in assumed contradiction to Gov. Seward, that it 'is felony to steal a slave in the State of New-York.' Now that it is felony to steal any thing is as self-evident as any of Dogberry's propositions. The real question is whether the act committed by Smith, Johnson and Gansey was stealing, and therefore felony. Stealing is the unauthorized, felonious appropriation of another's goods. Did these men do any thing of the sort? Nobody pretends it. They simply aided or connived at the escape of a slave from Virginia in a vessel in which they were employed as sailors. This was an offence against the laws of Virginia, and if they had been caught within her jurisdiction, they would have been liable to punishment. But they were not. They returned unmolested to New-York. Virginia claims their surrender to bear the penalty of her offended laws. But they have broken no law or God or of humanity. They have offended neither against the Common Law nor the laws of New-York. We cannot realize that a freeman can desire their surrender, or consent to it except as a matter of clear Constitutional duty, and therefore of necessity. Yet we constantly see the question argued on the side of the surrender with as much flippancy and levity as though a bullock was the sacrifice demanded.

We wish Gov. Seward had drawn, early and broadly, the distinction between stealing a man, or carrying him off with intent to sell or possess him, and merely aiding him escape from bondage, in obedience to the impulse—we trust we may say pardonable—of a common humanity. This distinction is all-important, and yet it is perpetually and strangely overlooked,

In the same spirit, 'Arcturus' next asserts that if the slave had been stolen here, and the thief had fled into New Jersey, our Governor would have been bound to demand his surrender. Yes—but if a slave had wished to escape from his master in New-York, and a boatman had ferried him over to Jersey City, would that boatman have thence been liable to prosecution here and demanded from New-Jersey as a felon and the stealer of the slave! Every man who understands what our laws are, what justice is, must answer in the negative. Here is the essential question; let 'Arcturus' look it in the face.

The writer proceeds to talk of slaves being property—of slavery existing in New-York with the Federal Constitution was formed, the 'Nine Months' Law,' &c. &c. He then asserts that if, while Slavery existed in New-York, a slave had been stolen here and the thief had escaped into Virginia, she would have been bound to surrender him, &c.—and then proceeds to ask, 'How can New-York legislate away the right 'of Virginia under the Constitutional provision to which she appeals?' Here again the essential point is begged—not that Slavery once existed in this State, which no man denies—that it was felony by the laws of New-York, at the time the Federal Constitution was formed, to aid the escape of a slave from slavery in this State. If such were the fact, the argument has force; otherwise it is good for nothing. In the absence of any such law, the assertion of 'Arcturus' that 'the argument of Gov. Seward admits that Virginia had the right' now claimed, is baseless and unjustifiable.

'Arcturus' next enters upon a long dissertation on the force and meaning of the expression 'treason, felony or other crime,' in the Federal Constitution, and lays down with great positiveness and consciousness of importance the proposition that this enumeration was intended to be complete—to cover all cases which might arise. But we insist that its interpretation and application are to be governed by the plain dictates of reason and common sense. For instance: An Abolition paper is printed at Utica; and the citizens of Utica by tolerating and permitting the publication of such a paper in their midst may be said to connive at and countenance it. Copies of that paper may be and doubtless often are sent by Mail to the South, causing excitement and indignation, possibly alarm. Of course the circulation of such papers is there an offence. Well: suppose a requisition from Gov. McNutt demands the surrender of all the citizens of Utica on a charge of plotting or fomenting treason against the honor and dignity of Mississippi. Is the Governor of New-York bound to give them up? The requesition is perfect; there can be no mistake about the sufficiency of the crime charged. Has our Governor no discretion?—We insist that the adjustment of this question, while it does justice to Slavery, shall not be incompatible with Freedom.

One more case: Suppose a treaty stipulation existing between the United States and Algiers, in exactly the same words as those relied on to justify the Virginia requisition. Suppose a requisition came from the Mediterranean demanding the surrender of the captain and crew of one of our vessels on precisely such a charge as this—stealing (i. e. aiding to escape) a Christian Slave from Algiers. Who would advocate compliance? Who would not exclaim that the actual offence was not within the meaning of the treaty stipulation? Certain we are that all the law and Governors in creation could not ship the men accused from New-York for Algiers—yet in the existing case the accessories only are changed, not the substance. Whoever offends against a local institution, like Slavery, must take his chance of escaping from its dominion or incurring its penalties; but when a surrender from one State to another is demanded, we insist that there must be an offence against general or moral laws, else compliance is out of the question—*N. Y. Tribune.*

The Baptist Meetings at Baltimore.

The holding of anniversary meetings of the four principal benevolent societies of the Baptists in this country at Baltimore, on the last week in April, was the occasion of assembling together a very large body of ministers and church members of that denomination from all parts of the country. A falling off of contributions to the sacred treasuries in the slaveholding States, which had been most disingenuously ascribed to the cause of abolition, with the efforts made by the Boards for *pacification*, increased the attendance and the interest. The oldest of the societies is the "Triennial Convention," now, we believe, devoted exclusively to Foreign Missions, although its constitution expressly extends to "other important objects relating to the Redeemer's kingdom." There were nearly two hundred and fifty delegates to that body, and as this bears the nearest resemblance to a general representative body of the denomination, it was expected that here would be the point of interest. The first appointment of the Convention was that of President. The former President, Rev. S. H. Cone, of this city, formerly of Virginia, who had held the office for nine years, declined a re-election. The editor of the N. Y. Baptist Register says:

"So able and ready a presiding officer was reluctantly given up, but in consideration of the request, the selection of another brother, W. B. Johnson, of Edgefield, North Carolina, was made in the minds of most, and on counting the votes it appeared that he had the requisite majority, one hundred and twelve out of the two hundred and twenty delegates."

It is a little curious that the selection should have been already made "in the minds of *most*," and yet the individual was elected by a bare majority—only 112 out of 220 votes. It shows that there was a perfect concert among the pro-slavery and slaveholding Baptists, and that with all their efforts, they could hardly carry their man. However, the great slaveholding Baptist Doctor of Divinity was elected, and that was a great "pacification." We have heard the opinion expressed, that if another ballot could have been taken the second day, elder Galusha would have been chosen President.

The Christian Reflector shows the concert of the pro-slavery party in electing Johnson:

"Dr. Johnson was declared to be elected. The ballots bearing his name, and those of the two secretaries, were circulated in the Convention, and left in the pews for the use of the members. It will be seen that if the free States had united on a free State candidate, he would have been elected. Several delegates from the North did not arrive until too late to vote."

The next balloting was for the Vice Presidents and members of the Board of Missions. Prior to the balloting, the Rev. Mr. Fuller, of S. Carolina, arose to make a speech. He said he stood there as the advocate of the rights of conscience in the principles of Roger Williams. It was not the province of this body to interfere with the conscientious views of any member of the Board. In regard to the rights of conscience, all stood on the same platform, whether from the North or South; and the individual who should be marked for proscription, or persecution, from whatever section he might come, was the very man, above all others, whom he would defend and support. Inquiries were then made by Messrs. Colver and Brisbane, of Dr. Johnson, Hartwell, and others, from the South, whether they did not come with instructions in regard to their voting? The N. Y. Baptist Register says:

"Though some objections were made to this kind of proceeding, and some excitement attended the progress, answers were given by these brethren that they were without instructions from any associations or conventions, and that they were left to their own judgment and discretion in regard to their action. Entire satisfaction was expressed by Bro. Turnbull and Brisbane, and others; and prayer was now offered by Bro. Fuller and Galusha, in succession, in which there was seemingly a most cordial union, and in the conclusion a general and audible "*Amen.*" The sky now seemed clear."

All this looks well in theory, but if we do not misremember, we have seen distinct resolutions of some of the southern societies, &c. enjoining their delegates not to vote for any abolitionist as a member of the Board. At any rate, the counting of the ballots showed the evidence of pre-concert, by the rejection of the Rev. Elon Galusha, President of the Baptist Anti-Slavery Convention, a delegate to the London General Convention, from being one of the Vice Presidents of the Board. He received 117 votes for Vice President, being within 7 votes of the highest number cast, and 4 of the number necessary to a choice—showing the strength of the abolition influence in the Convention. It is supposed that if the abolitionists had taken any previous steps to effect the object, Eld. Galusha would have been re-elected by a triumphant majority. The sacrifice of such a man for such an object, is likely to create a strong sensation at home. It is, under all the circumstances of the case, a triumph to the cause of truth. It will show the churches of the free States the ecclesiastical power of slavery; and, with the blessing of God, it will help to rouse them to efficient action in favor of abolition. A correspondent of the Anti-Slavery Reporter, who was present in the Convention, says:

"Anti-slavery discussions were constant in every house and public conveyance occupied by abolitionists—discussions generally sought by southern men themselves—which it is hoped will be crowned with the smile of Heaven. On the whole, it is a matter of devout gratitude to God that so much has been done by our Baptist brethren at Baltimore—and especially with reference to future action in that large and respectable branch of Zion."

Another difficulty arose in regard to the Baptist Home Mission Society, which is thus described in the Reflector.

"It was moved that Eld. O. B. Brown, be appointed on the Committee, as the mover said he understood they were agitated by some 'vexed question,' and needed his wisdom and judgment to aid them. Eld. Brown declined serving on the Committee, and the subject was indefinitely postponed.

"It is understood that the 'agitations' in the committee are owing to the introduction of a motion by a southern member, to strike Eld. GALUSHA'S name from the list of Directors. Eds. Adam, of Me., and Williams of N. H., are the only brethren voting in the negative. The fact that Eld. Galusha is President of the largest and most efficient State Missionary Society (N. Y.) appears to have some weight with the majority of the Committee; but one of the most energetic members of it has told me his name must be stricken from the list. The interest on the subject is increasing.—*Emancipator.*

Anniversaries.

New-York Vigilance Committee.

The annual meeting of this institution was held on Monday evening, in Zion's church, corner of Leonard and Church streets. Rev C. B. Ray, in the chair.

The Rev. A. Harris, of Philadelphia, opened the meeting by prayer, after which an abstract of the report was read, by which it appears that the usefulness of this committee is greatly increasing, and that the protection of the friendless slave, which was formerly afforded by rare instances of individual benevolence, under deepest secresy, is now extended in almost all parts of the free States, and in the day-light of heaven—regardless of the frown of man.

Rev. Amos G. Beman, of New Haven, supported the following resolution in an eloquent and spirit-stirring address:

Resolved, That the principles and object of the N. York Committee of Vigilance commend themselves to the efficient aid of all the friends of God and man.

It was seconded by Mr. Gillett, from Oberlin, who gave an account of the progress of the cause in that section of the States.

The following resolution was offered by Rev. Elon Galusha, of Perry, N. Y., and supported in his own happy and energetic style of eloquence:

Resolved, That the righteous principle contained in the law given to the Jews, in these words: "Thou shalt not deliver unto his master the servant that hath escaped from his master unto thee, he shall dwell with thee, even among you, in one of thy gates, in the place he shall choose, where it liketh him best, thou shalt not oppress him;" is the basis of the Committee of Vigilance, and we rejoice that this benevolent principle is rapidly spreading its benign influence through the land.

Mr. W. Johnston offered the following resolution, which refers to a subject worthy the serious consideration of the trustees and others, having the management of church edifices in the city:

Resolved, That the thanks of this meeting be given to the trustees of Zion's church, for their generous accommodation of this Committee, by the use of their church, *without charge*, by which they have manifested their sympathy with the suffering slave, and set an example worthy the imitation of the churches of Christ.

From the abstract of the report, it appears that one hundred and sixty-eight individuals have been relieved and protected during the past year, making the total number, since the formation of the Institution, upwards of 1000. By the audited account of the Treasurer, there is a debt of $1,150, which presses heavily on the committee, and greatly retards its progress, notwithstanding the very rigid economy used in all their operations. This fact strongly appeals to the generous sympathy of the friends of human rights for their prompt and efficient aid.—*New-York Evangelist.*

From the N. Y. Evangelist.

Meeting of the American and Foreign Anti-Slavery Society.

This Society, which was formed a year ago, held its first anniversary on Tuesday evening, in the Third Free Church, Thompson-street, Arthur Tappan, Esq. President, in the chair. Prayer was made by the Rev. Dr. Weeks, of Newark, N. J. An abstract of the report was read by the Rev. Joshua Leavitt, the Secretary.

The acceptance of the report was moved by Rev. C. W. Denison, of the Baptist Church, Massachusetts.

The Rev. Wm. H. Brisbane, pastor of a Baptist church in Cincinnati, was introduced to the meeting, and offered a resolution, that the defences which slaveholders have offered, of their right to hold their fellow men as property, so far from shaking our faith in the doctrine of immediate abolition, have only confirmed us in the belief that their system has a tendency to blunt the nobler sympathies of their hearts.

He alluded to his own experience, as one of those who supported the system called patriarchal, and although he could not claim the title of "*good old* patriarch," he was with them in principle and practice. He now looked back with utter astonishment at himself. He wondered how it was that he should not then perceive the enormities of this barbarous system, and how he could have practised what he now saw was cruelty and oppression, although no one who knew him would dare to aver that his character as a master was otherwise than good, according to the standard of society in that country. He wondered why it was that the earliest incident of his recollection, a scene which had been indelibly impressed upon his mind, had not made him an abolitionist from his infancy, when he saw a *man*, wounded with stripes on his back, and he remembered how the blood ran out of the gashes till his back was a gore of blood, and in that wounded state he saw it rubbed with salt and pepper. He saw his ear cut off, and for what crime? It was for the crime of trying to be free. The saystem, said he—the system under which I grew up, and to which I was habituated, blunted the noblest and tenderest sympathies of my nature, or I should have been an abolitionist from that hour.

Mr. B. said he would not call such scenes common, but they were sufficiently frequent to keep the slaves in complete subjection. But despite of the tendencies of the system, there were kind feelings, and sympathies in slaves; and only assuming that slavery is right, and that it is doing no wrong to a man to make or keep him a slave, the slaveholders were as mild and kind to him as they could be in any other inconsistencies. It is never deemed evidence of a want of sympathy to free a beast who is your property, to do your service. He believed, also, that there were Christians who were slaveholders; [numerous cries of no, no, no;] but he would not say they were uncharitable, who cried no, no, for if he had never lived among slaveholders, he too should have held the same sentiments, and would have said no, no, as they did.

Said he, if I ever knew the grace of God, it was when I was a slaveholder. And when the light was first shed upon my mind, by these devoted men, it was the grace of God that made me say, If slavery is a sin, I am ready to abolish it. If a man is a *Christian*, and you can convince him that slaveholding is sin, he will emancipate at once.—He will not talk about gradual emancipation,—his conscience will tell him that it is false religion to leave off sin gradually. If I am convinced that I am committing a crime, I must give it up at once and be ready to meet my God. If you shed light upon the mind of a professor of religion, and he refuses to open his eyes, or to yield to the power of truth, then I will say, No, no, he is not a Christian. [Applause.]

Some say slavery is wrong, but it is not sin. But this talking about the wrong of slavery will never reach the conscience. You may go to the South, with the doctrine that slavery is not sin, and you may tell them that slavery is an evil, and they will bear it well enough; tell them it is a curse, they will bear it; tell them that it is a political abomination, and they will bear it; but tell them that it is sin, and they will lynch you.

It is thought to be wonderful that so many Christians are still unenlightened on this subject, but it can be explained. The slaveholders are accustomed to read the Bible differently from you. When I first read the Bible through to see what it said on the subject of slavery, I thought, sincerely, that it justified, yea, sanctioned the system! Why? Because I did not understand the meaning of the word *servant*. Whenever I saw the word in the Bible, I thought of the slaves on my plantation. It is exceeding hard for slaveholders to get rid of the impression.

Mr. B., however, quoted a number of passages which we quote differently from slaveholders to disprove it, from the law, "He that stealeth man," etc., to the lovely Gospel injunction, "Remember those that are in bonds," etc.

Every one admits that the Bible condemns oppression. Is slavery not oppressive? Is it not a happiness to have one's own wife and children, to call them one's own family? And if so, is it not oppressive for another man to take them away? It is said the separation of families is not frequent at the South. I am sorry to say the contrary. It is frequently done. I once thought it was otherwise, because I had not considered, but when I recounted the instances I had known, I saw it was frequent. I have known a man sold away from his wife, and when he ran away to go and see her, he was retaken, and was whipped till the blood ran from the gashes on his back. And the man who thus treated his fellow man, was a minister, [cries of shame, shame,] and he was never called to an account for it.

Mr B. mentioned several circumstances to show that the slaves being deprived of the Bible, cannot worship their Maker intelligently. One was a prayer of a young man for his mistress: "O Lord, bless missus, good missus, very kind; Lord, bless her—make her like a roaring lion, going about seeking whom he may devour." [Laughter.] We may laugh at this, but is a serious and solemn thing, that there are human beings with immortal souls, trying to speak to God, and yet kept so ignorant that they cannot express their own reasoning.

The meeting was farther addressed, with much interest, by Alvan Stewart, Esq. Mr. Joseph Sturge, of England, Rev. Elon Galusha, Mr. Birney, Rev. C. P. Grosvernor, H. B. Stanton, Bishop Rush, of New-York, Hiram Wilson, &c. and the audience remained till a very late hour with much apparent satisfaction.

AMERICAN HOME MISSIONARY SOCIETY.—This benevolent and efficient Association held its fifteenth Anniversary at the Tabernacle last evening. The President, Rev. Dr. Macauley, took the chair, and the exercises were commenced by a prayer from Rev. Mr. Merwin. The Treasurer, Jasper Corning, Esq., then presented his Report, which exhibited the following summary: Balance in the Treasury on the 1st of May, 1840, $2,278 51; amount received from Auxiliary Societies and Agents, $76,538 33; amount from Life Directors, $735; other donations, including bequests, &c. $8,140 01; total receipts, $87,691 85, being $7,068 more than last year. On the other hand, the payments to Missionaries during the year amount to $2,959 83; payments for the Home Missionary and Pastors' Journal, $2,600 54; Missionary labors and Agents, $74,675-69; Salaries of Secretary and Assistant Treasurer, $4,568; total of disbursements, $84,864 06—thus leaving in the Treasury a balance of $2,857 79.

Rev. Mr. Badger, one of the Corresponding Secretaries, then read an abstract of the Report of the Executive Committee. It notices in an appropriate manner the decease, during the last year, of Rev. Dr. Hillyer of New-Jersey, Rev. Dr. Church of New Hampshire and Rev. Dr. Baldwin of Indiana. The whole number of Missionaries employed during the year is 690, being an increase of 10 during the year. The number of Congregations supplied is 862—situated in 21 States and Territories, in Texas and Canada. The sum of Missionary effort during the year is equal to 501 years—an advance of 15 years on the last year's report. In 80 of the Churches under the Society's care extensive revivals have taken place, and the number of converts is 3,285, of whom 2,360 have become members of the Church. The whole number added to their Churches during the year is 4,613. Besides the principal towns, 2,400 stations in the United States and Territories have been supplied with preachers. There is now due to missionaries in the employ of the society, to be drawn at pleasure, $10,186, and $24,607 have been pledged for the coming year. The society needs an advance on its last year's receipts of $50,000 to carry its enterprises into successful execution. The Report urges renewed and still more vigorous exertion.

Rev. John Spaulding of Illinois moved to adopt and print the Reports, and proceeded in a few remarks to display the benefits conferred upon the Valley of the Mississippi through the efforts of the Society. In that section, through their exertions, 3,285 conversons have taken place, more than 54,-000, have received instructions in Sabbath Schools and Bible Classes, and more than 64,000 names have been added to the Temperance pledge. Farther addresses were delivered by Rev. Leonard Bacon of New Haven, Rev. Dr. Patton of this city, and Rev. Geo. Scott of Stockholm.—*Tribune.*

AMERICAN SEAMEN'S FRIEND SOCIETY.—This Society held their anniversary at the Tabernacle last evening. Although the day had been very wet, yet quite a crowded audience assembled. Some very brief abstracts from the report

mitted he was the man who had formerly resided with Kingsmore, and added, out he is a free man, having lived, with the consent of his former owner, more than six months in Pennsylvania. Young Kingsmore at this became much irritated, and charged me with giving him unnecessary trouble. I told him that I did not want to give him any trouble, and that it was not worth while to give himself any, in the present case, for that the man was free, and I would defend him in his just claim to liberty. He then requested that the man might be detained in custody till he could obtain legal advice. I was perfectly satisfied with the truth of Prince's story, and requested the magistrate to permit him to go and finish sawing his wood, and I would be responsible for his appearance when he should be wanted. My request was granted. I directed Prince, when he had finished sawing his wood, to call at my house, which he promised he would do.

He had not been gone long, before young Kingsmore returned, bringing with him a lawyer by the name of ——— Pollock. I expect he had been well feed, for he talked long and loud, and threw out some pretty hard threats as to what would be done with me for my most injudicious and impertinent interference, as he was pleased to call it. As the facts stated by Prince remained to be proved, I proposed that the magistrate should give me a commitment, and when Prince should call at my house, after he had finished sawing his wood, I would send him to jail with it.—This proposition they took for an insult, and said the fellow was not to be trusted; and bore so hard upon me that I thought it was pretty near time to defend myself. I then told them that I would rather trust that negro, as they called him, than either of them; and I left the office, taking the magistrate's mittimus with me.

When Prince had finished sawing his wood, he called upon me, agreeably to his promise, and I gave him the commitment, and he took it to the jail and gave it to the keeper, who locked him up. I wrote immediately to Samuel Harris, at Sunbury, and he sent an affidavit made before Wm. Hepburn, fully confirming Prince's statement. Upon receiving this document, I took it to the magistrate, who thereupon granted a discharge for Prince, and he was never afterwards interrupted.

Letter from William H. Johnson.

BUCKINGHAM, 5th mo. 2d, 1841.

My dear Friend, J. S Gibbons:

I have just been re-perusing thy exposition of certain late pro-slavery proceedings of the Society of Friends, in New-York, against two individuals, for "being concerned in the publication and support of a paper calculated to excite discord and disunity among Friends." This truly rare specimen of the exercise of discipline in the Society, is worthy of preservation as a literary curiosity. And it should be honored with a place in juxtaposition with some of the papal excommunications of the dark ages!

I forbear to offer any comments, nor are they required, after the two admirable letters of J. C. Jackson, which I could wish might be read by every member of the Society of Friends, particularly by that class who are very tender of the feelings of slaveholders, to whom they deprecate using barely *strong language*, however pregnant it may be with truth; while they hesitate not to commend the grossest denunciations made by a professed minister of the gospel against a band of men and women who believe themselves called upon to bear public testimony against the heaven-daring sin of slaveholding. It seems this plan of speaking the truth, "without concealment and without compromise," will not quite square with the moral standard of a certain class of reformers. "You must bear your testimony *in the quiet*, and in secret," and they will then be satisfied that you are neither going *too fast nor too far*. With how much force and truth does J. C. Jackson remark, "Truth flourishes not in secret places, in caves and dens of the earth. She needs the warmth and sunlight of her Maker's face, the refreshing, invigorating influence of his Almighty breath." Not long since, the following sentiment was uttered by one of these *cautious, silent testimony bearers*, which "base bowing of the knee to the dark spirit of slavery" was so palpable, that it gave rise to the spirited lines which I have transcribed for the Standard. They are written by a female member, who is more distinguished for her *love of truth*, than bigoted attachment to sect. This is the sentiment which elicited her animadversion:—"We ought to be careful what we say on the subject of slavery; it may reach the South, and we should say nothing that will give offence."

TO SOME MEMBERS OF THE SOCIETY OF FRIENDS.

Dare ye not blush to wear the garb
Your noble, fearless fathers wore?
That garb, (howe'er degraded now,)
Truth's humble, honor'd badge of yore.
Shame on the recreants, who dare
Profess what Fox and Borrough taught,
Yet sell their words to please the South,
And basely crush each generous thought—
Who talk of duty—inward light,—
Of *quiet* hope and trust, and then,
Bow down their very souls to earth,
Trembling before guilt-branded men;
Who kneel for fetters to be twined
Round hand and pen, round soul and mouth,
Who praise no virtue, blame no vice,
But as their words may please the South.
Not thus the early friends, you call
Your *pattern*—no such fears had they,
From duty's path, though in it stood
The scaffold, they ne'er turned away.
Lundy! the tireless pioneer,
(Too long unaided and alone,)
What *one*, one firm consistent man
Can do, (e'en at the South,) has shown;
Beaten, imprisoned, banished men,
Women and children kept their place,
Oh! cease at least to talk of them,
It makes more glaring your disgrace.
Ye have your place, beneath contempt
Is every *cringing*, northern slave,—
There is, thank heaven! a noble band
With strength, all that you fear to brave.
He with a dagger at his breast,
And threats of vengeance in his ear,
Ne'er check'd the flow of "words that burn"—
Ne'er, for a moment, thinks of fear!
Whittier! with pen of living fire
Pours forth the feelings of a soul
Whose high Heaven guided energies
No earthly powers can e'er control.
The young, the aged, son and sire,
Firm in the righteous cause we see
Women, who (in whatever "sphere"
They move,) move forward steadfastly.
Mott, Needles, Palmer, when a mob
Threat'ning destruction, yell'd around,
And Lewis in her widowed home,
Were humbly firm and fearless found,—
And Smith with true humility
Seeks where alone they can be found,
Firmness to BEAR and strength to DO,
Standing upon "no neutral ground."
But vain the attempt on this brief page
To name the myriads who stand
Unwavering in their hope and faith,
A generous, high-souled, fearless band.
The thanks of many a grateful heart
To them are given,—for them the prayer
Of many a soul ascends to Heaven,
And will not be unheeded there.

7th mo. 1839.

Thine in the cause of Truth
and Humanity,
W. H. J.

Grand hailing sign of distress of New Organization!

MR. EDITOR: For the benefit of the Executive Committee of the Connecticut Anti-Slavery Society, and its General Agent, *I. Codding*, who penned the following notice, will you give it publicity in the columns of the Standard, that it may be seen by those who are not favored with the Charter Oak.

"We wish the readers of the Charter Oak and all others whom it may concern, to *understand*, that neither Dr. Hudson nor C. M. Burleigh, are agents, (nor have they been in the current year,) for the Connecticut Anti-Slavery Society. We do this, because many persons have given money to them, expecting it would go to aid the Connecticut A. S. Society. *We do not charge upon these brethren an intention to deceive, but we do fear* that they have not been sufficiently frank and definite in stating the objects to which the money they have received was to be applied.—Dr. Hudson *has labored directly to limit the circulation of the Charter Oak*, and to some little extent has succeeded. In some of these places they are beginning to send for them again."—*Charter Oak, April*, 1841.

REMARKS.—To expose the *designing insinuations and charges* contained in the above extract, a few facts will be sufficient. 1st. It is generally known through the State of Connecticut, that I have not been an agent of the Connecticut Anti-Slavery Society. 2d. Every Charter Oak which has been issued during the past winter, has contained an explicit notice of *those only* who have been employed as agents of the Connecticut Anti-Slavery Society. 3d. The National Anti-Slavery Standard has published weekly the names of C. M. Burleigh and E. D. Hudson, as agents of the American Anti-Slavery Society. 4th. Our subscription books, which have generally been offered for donations, have had a full and explicit notice of the object to which the subscriptions would be applied, viz: to "aid the American Anti-Slavery Society." 5th. The Connecticut Anti-Slavery Society has had during the past winter no less than four agents in the field, who have been indefatigable in exposing the agents of the American Society, in one instance have used their utmost efforts, (in vain) to obtain a transfer of the subscriptions (unpaid) for the American Society to the Connecticut A. S. Society; which *disingenuousness* has in no instance been practised by the agents of the American Anti-Slavery Society. Lastly. All that I have ever done, *directly* or *indirectly*, "to limit the circulation of the Charter Oak," has been, when asked, "What I thought of it?" to reply that "*it gags women*"! I have repeatedly carried subscriptions to the office for it, and moneys for payments. I have in no instance compelled any one to cease to patronize it; and whenever any one has done so, it has been a voluntary act of his own. In view of all these facts, why this distressing cry! New Organization in distress, I opine.

E. D. HUDSON.

Hartford, May 1st, 1841.

NATIONAL ANTI-SLAVERY STANDARD.

THURSDAY, MAY 13, 1841.

National Anniversary.

We have but a moment, amid the press of the meetings, to say a rapid word of their general character. The grand anniversary meeting was holden at the Broadway Tabernacle, on Tuesday forenoon. There was an ample attendance in that spacious building, the Exeter Hall of this side the Atlantic. We do not know one so capacious or more commodious. It was well filled above and below, and with a very respectable looking assembly. We saw among the old and highly honored anti-slavery faces, David Root and Wm. Goodell. They bore no part in the meeting, but the part of silent spectators. Alvan Stewart was there,—but he could not keep silent. After a soul-stirring and most solemn address by Wm. Lloyd Garrison, which seemed to have caused the eloquent western advocate to forget that secession had ever marred our phalanx, Stewart spontaneously ascended the platform, and sustained Garrison and his resolution, in true old fashioned style, with all the humor and power which distinguish him. We were sorry to hear him speak as if he felt obliged to excuse himself for speaking at the meeting—as if it were not a genuine anti-slavery meeting at which he ought of course to be partaker and speaker. Lindley Coates presided in genuine simplicity and dignity of manner. After giving opportunity for public prayer, and reading of the Scriptures at the opening of the meeting, no one offering to lead in prayer, brother Garrison took the platform, and after a brief remark or two, read a portion of the Psalms.

We cannot, however, give any detailed account of the proceedings. We have not time to pen it, and must defer it for a future number. We can only say that the meeting was of the genuine anti-slavery character, and devoted to considerations appropriate to the present advanced stage of our movement. It must have made a wholesome impression,—if not on this great Babylon of commerce, yet on those who came here to the meeting from the quiet country. There was no solemn argumentation to prove self-evident and *horribly gross* truth, such as the sinfulness of moral cannibalism—or the blunting influence of man stealing on the sensibilities of the southern slavemaster—but the North was called to account as the stronghold of the slave system—involved in it and accountable for it, and anti-slavery declared as the only preservative of the liberty or existence of the country.

The Amistad captives were exhibited by the seceding friends who have had them in charge since they left the custody of the law, on Thursday, at the Tabernacle. We did not attend the exhibition, not liking the character of it, or the manner in which it held and showed the unfortunate strangers. We liked neither the exhibition of these African brethren as curiosities, nor the issuing of tickets to those who wished to call on them as men.

We stepped in for an hour or two to the meeting of our New Organized brethren Wednesday evening, and heard the Rev. Dr. Brisbane defend the Christianity of the southern slaveholder, (which, if a possibility, is not to be argued with greatest anti-slavery effect, we should think, before a pro-slavery multitude,) in a speech, which detailed, among other things, some of the most infernal atrocities practised in the southern sectarian organizations called churches,—one was, excommunicating the slave for going without leave to see his wife, from whom he had been separated. But we cannot notice the address particularly.—The Rev. Mr. Galusha spoke of the persecutions and proscription of himself and others at the recent Convention at Baltimore—calling the tyrants who did it "fathers in Israel," with all the solemn, affectionate and reverential tone and accent of sect. Alvan Stewart entertained the auditory by a droll tirade in defence of the christianity of voting, and in ridicule of scrupulousness of going to the polls or voting for any but third party candidates. Joseph Sturge also opened his mouth, and among other anti-slavery entertainments, read the auditory a letter from the minister of the king of Prussia, declaring, if we remember right, that the royal master of the writer had a real disposition, indirectly, to condescend to hold the abolition of slavery in his royal regard. But we must refrain further remark, and hasten to the anti-slavery meetings.

Eastern Pennsylvania.

We have just returned to the city from attendance at the anniversary of the Eastern Pennsylvania Anti-Slavery Society, at Philadelphia. We saw some contrast in the tone and movement of the orderly and placid people, compared with the spirited and rough movements of New Hampshire, from which we went there, as well as in the level and beautiful regions round about "Penn's thronged city," compared with the *sturdy neighborhood* of our own beloved white mountains. Philadelphia is a quiet city, and Pennsylvanians are of a less *turbulent* character than either Tyrolese or New Englanders. All which is very natural. And on the subject of slavery, their energies would not be likely to be greatly *aggravated* by their vicinity to the Mason-and-Dixon border. Nevertheless, there is much of genuine and enduring abolitionism among them, both in their beautiful capital, and more especially from the less level regions of the interior. We saw some of the sturdiest anti-slavery hearts from the Bucks counties and the Chester counties, we have ever met with. And they will be none the less likely to hold out, from the peculiar mildness and moderation of their Quaker character. And so of those in the city.

There was a small meeting of a juvenile anti-slavery society the first evening of the annual meeting—which was of a highly interesting character, and where addresses of unusual spirit and power were made by Garrison and Burleigh, and though the auditory was distinguished mostly by the Quaker bonnet and brim, there was evidently no alarm or disrelish at the bold and startling positions of New England abolitionism, which was fully thrown out before them. We were much animated, moreover, at the bearing and spirit of the youthful officers of the meeting. One thing we noticed with pain, though without any surprise. It was the refusal of Joseph Sturge, of England, who was present, the celebrated abolitionist, to countenance the meeting by a single word of remark, or a single token of his approval of the American movement. More than special opportunity was afforded him to give his testimony, but he declined. We have been censured by new organization and by professed old organization, for speaking lightly of the general abolitionism of England, in regard to our great movement. We have been thought especially deficient in veneration for the London Committee and other managers of the late attempt at a World's Convention. We are glad, on this account, that so eminent an English abolitionist as Joseph Sturge, is among our countrymen. We have no doubt he is as favorable a sample as British new organization could afford; as humane, as benevolent, and as liberal minded. We speak this as we mean it, and not lightly. We are glad he is among us, and glad he was present at the anti-slavery meeting at Philadelphia, and that such opportunity, and all but express importunity, was proffered him to bear an anti-slavery testimony and show his sympathy with American abolition. He was invited to the meeting, we understood, and invited to speak beforehand, but utterly declined,—and when a hope was expressed that he would attend the meetings next day of the general society, and speak there, he felt called upon expressly to decline and refuse to do so. We draw no inferences. We state the facts, and allude to them only in illustration of World's Conventionism, and of the position towards it of old organized anti-slavery on this and the other side of the sea.

Meetings were holden the following morning by the Society of E. Pennsylvania. Resolutions of the character which distinguishes old organized anti-slavery, were presented and advocated, by brother Garrison and ourself, and although perhaps of a cast rather unusual among the calmer spirited Pennsylvanians, they were nevertheless well received, and with the most thorough going remarks, attentively listened to. The resolutions asserted, in substance, that slavery was the institution of the nation, and not of the South only;—that the North as well as South, all but the abolitionists, were in fact the holders of the slave; that the anti-slavery enterprize could alone deliver the country from bondage, and preserve republicanism or Christianity within it, and that neither slaveholders nor their apologists were entitled to the name of Christian, or the character of common humanity. Some discussion arose on the Annual Report, touching new organization.—The Report gave that unhappy secession some small measure of its deserts—a very small measure, and in the very gentlest terms.—Objection was made to its acceptance as to this, and especially by friend Thomas Earle, who succeeded in obtaining an excision of the words which were obnoxious to him;—so that the Report, although of a Society auxiliary to the old American Anti-Slavery Society, was made to hold a position quite impartial to that Society, and to its newly organized rival. Friend Earle seemed to be insensible to any distinction between the American Anti-Slavery Society and its deadly antagonist association. They appeared to be about alike in his estimation, in their aim and efficiency to overthrow the slave system of the country. And he seemed to lose sight entirely of the inconsistency of an auxiliary's regarding its parent association and the deadly rival of that parent, with equal confidence and regard. He succeeded in neutralising the Report in this behalf. It was yielded to by the Society doubtless for the sake of *peace*, and that only,—for the next day a resolution was offered and carried in the Society, declaring its undiminished confidence in the old organized parent, and providing for a delegation to its anniversary. Many who voted to amend the Report, voted to sustain this resolution. So that the Society of Eastern Pennsylvania may be pronounced as still faithful to its auxiliaryship and its anti-slavery integrity. And this vote was by no means the only token of such faithfulness. Some individuals beside friend Earle seemed anxious to keep the Society on terms with new organization,—of these some gave pretty distinct intimations of having *seceding* intents. One brother in particular, who spoke of the honor he had of sharing in the secession last May, at the national meeting, still inclined to remain in the Pennsylvania Society, where the same heresies were practised which gave occasion to that secession. We learned, however, that he had seceded since the meetings, from the Pennsylvania Society.—He was for peace. The National Society he could not be at peace in. He had seceded from it. In the Pennsylvania Society he was willing to stay and labor with such as he could not join in the National Society. But he wanted peace, and wished to keep out the disturbing question of preference for the parent association, &c. &c. It is surprising to see the inconsistency of position to which new organizing drives *reasonable* men and women. A spirited meeting was held Friday evening, we think it was, of the Vigilance Committee, in the church where Charles Gardner preaches to a congregation of colored people.—Addresses were made in behalf of the objects of the Committee and the anti-slavery movement, by Messrs. Garrison, Forten, Charles C. Burleigh and ourself, and a poem of no inconsiderable merit pronounced by a young preacher of the name of Payne. It was his own production, and pronounced in a very tasteful and appropriate manner. Robert B. Forten, son of our venerable friend James Forten, delivered a brief address of the finest declamatory style. The exercises were interspersed with superior music, vocal and instrumental. James Forten, Jr. sung the Pilgrim Fathers, the most interesting of the pieces to us, in a manner that would have won a foreign singer at our theatres or concerts, no small applause.

A meeting was holden Saturday evening at Clarkson Hall, the building, we believe, which was opened to Geo. Thompson when he was in Philadelphia, and the only one in all that peace-loving and liberty-loving city, which would open to him in 1835, or to anti-slavery *now*. Thos. Earle, spoke among others on the permanent efficacy of democracy to abolish slavery. He manifested great sensitiveness because some of the speakers had *censured* distinguished Whigs for their pro-slavery character and influence, and had omitted to speak of any distinguished Democrats. We hardly know what to think of friend Earle. He seemed strongly partial to new organization, though, we believe, not in fact a member of it, but more decidedly carried away and swallowed up by the idea of *Democracy*, the bump of which we should think would, on his head, first of all others, attract the attention of the phrenologists.

Another large anti-slavery meeting was holden at Chas. Gardner's church, Sunday evening. The house was crowded, and the attention of the auditory deep and solemn, and an excellent effect, apparently, produced on their hearts. The whole cannot fail, we think, to awaken the interest felt for the cause in the city and the country. Brother Garrison rarely labors in vain, when he presents himself before the people in person. He speaks truth so clearly and plainly, and with such evident sense of its value and importance, and under such manifest influence of it on his own heart, that no auditory can go unaffected by it.

We have not time to speak of the hospitality and kindness of the dear anti-slavery friends who entertained us in the city, and who cheered us with their high-toned anti-slavery feeling and determination to be devoted to the cause of bleeding humanity to the end.

Executive Committee.

The following persons constitute the Executive Committee of the American Anti-Slavery Society, for the ensuing year:

James S. Gibbons,	*Lucretia Mott,*
Thos. Van Rensselaer,	*Lydia Maria Child,*
Charles Marriott,	*Abigail H. Gibbons,*
David Lee Child,	*Oliver Johnson,*
Wm. P. Powell,	*Roswell Goss,*
Isaac T. Hopper,	*James Hudson.*

Eighth Anniversary.

We have delayed the publication of the Standard for the present week, in order to give some account of the anniversary of the American A. S. Society, which was held on Tuesday. For the following report we are indebted to the Daily New-York Evangelist, a paper issued for the purpose of giving prompt information of the doings of the various benevolent associations whose anniversaries have been held the present week.

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The Anniversary of this Society was held at the Tabernacle on Tuesday morning, Dr. LINDLEY COATES, President of the Society, in the Chair.

The services were commenced by the reading of the 152d Psalm, by Mr. Garrison, which he prefaced by a few remarks upon the influence of the teachings of the Bible upon the great cause which had called them together.

An abstract of the Annual Report was then read by Mr. GIBBONS. It stated that the circumstances in which the Society assembled were far less auspicious than those of preceding years, while the obstacles which oppose its influence are as formidable as ever. The Society had been shorn of its power and prosperity by the unhappy collisions which had arisen in its ranks, and the alienation of feeling which had been suffered to arise between brethren in the same cause. The Emancipator which had been for years the organ of the Society, and with whose influence the interests of the cause had become identified, was surreptitiously carried away from its control to hostile hands; and the books, plates and apparatus of the Society, amounting to $10,000, transferred. Worse than this, the Executive Committee, in whose hands the whole interests of the Society had been entrusted, had also seen fit to abandon it, and engage in the promotion of another and hostile society. But still, the Society was not discouraged. It could not yield to apathy. There were too many motives for exertion. It felt still the unmitigated woes of the millions of their fellow-men in bondage. The Society had just started, at great expense, another press in New-York.—The services of N. P. Rogers had been temporarily secured to conduct it. They have now the great pleasure of announcing that hereafter the National Anti-Slavery Standard will be conducted by the united efforts of David Lee and Lydia M. Child. Considering the inauspicious circumstances under which it was commenced, the fact that it has sustained itself gives the pledge of its continuance, and an assurance that it has been wanted.

The distracting influences which existed at home, at the commencement of the present organization of the Society, made it necessary to resort to some other field for the requisite assistance. The Society sent J. A. Collins to Europe in order to secure the co-operation of the abolitionists of Great Britain. He has laboriously and successfully prosecuted his agency, in connection with C. L. Remond, who together have done much towards apprising the British Anti-Slavery public of the true state of affairs on this side of the water.

Since the last annual meeting, the World's Convention has been held. The Society sent delegates to it. Their reception by that body is well known. They were excluded from a participation in it, except on such grounds as they could not, as philanthropists or Christians, accede to. An impression unfavorable to the Society has been produced in England, chiefly through the efforts of James G. Birney. However highly the efforts of the abolitionists for the cause of the slave are to be appreciated, their improper conduct on this occasion, merits rebuke. The principles of freedom have made, during the year, a cheering and auspicious progress. They have laid hold of the American heart with greater vigor, and the providence of God has favored their adoption. Several large conventions have been held in Western New-York, of which the results must be happy. The efforts of a few abolitionists to force the Society into political strife, has not been successful. The conviction of the impropriety of such an alliance of the cause with politics, begins to be more and more felt.—The result of the late election has placed these efforts in an unenviable light.

The odious nine months' law has not been abolished in this State, though a vigorous attempt was made for it.—Laws in favor of freedom are being made in various States. The signs of the times are truly encouraging.

The Treasurer's Report was read by O. JOHNSON. The receipts of the year amount to $6,820.40; the disbursements to $6,671 96—leaving a balance in the Treasury of $149.44.

Mr. GARRISON then addressed the assembly. He remarked that the lightest epithets against oppression were too heavy for the ears of tyranny. I know, said he, that ever since I have been engaged in this cause, I have had occasion to lament that the English language was so poorly inadequate to express the emotions which must naturally rise in every honest heart, when the horrors of slavery are contemplated. I have been accused of using hard language. I think it far too soft for the occasion and the theme.

Mr. G. then offered the following resolution:

"Resolved, that the abolitionists of the United States have no reason to be ashamed of their cause or their company; that the opposition arrayed against them is not owing to the manner or spirit in which they conduct their sacred enterprize, but to the principles and doctrines which they advocate; that the practical adoption of those principles and doctrines by the American people is essential to the peaceful overthrow of slavery, the stability of republicanism, and the triumph of Christianity; and that those persons who are opposed to the immediate liberation of their enslaved countrymen, are to be denied the morals and character of Christians, and pronounced destitute of the principles of common humanity."

If the American people are to be taken at their word; if what they say in regard to the rights of men is to be credited; if they love liberty as they profess, then I shall expect, in advocating such a position as I here assume, a cordial and unquestioning sympathy. But I know that the American people are not to be taken at their word; I know that they are liars, and the truth is not in them—that they do not revere the principles of their own Declaration, but trample them in the dust. I know that they hate those whose hearts are smitten with the love of liberty—that the very name of abolitionist is one of horror and reproach—and that towards the large part of their brethren, who are 'guilty of a skin not colored like their own,' there is a most unrighteous and hateful prejudice, which knows no cessation or mercy.

I know that I am far more notorious than popular—that from one side of the land to the other, I am held in detestation. But I confess that I am proud of this detestation.—I covet the hatred of those who hate liberty. It is in such circumstances, that I rise to assert that abolitionists have no reason to be ashamed of their cause or their company. As to this cause—what is it? It is the cause of Liberty. Is there occasion to be ashamed of that?—the sacred cause which Tell, and Hampden, and Sydney, Lafayette and Washington espoused? It is the cause of human happiness and improvement, the cause upon which all that man holds dear entirely depends. I need not expatiate upon this. Our own history is proof of its worth and its glory. Our fathers have shown their estimate of its value. They are willing to spend all—life, wealth, peace—for its attainment. All who have ever lived, whose memories are cherished, have been in its favor. And who are opposed to liberty? none but the enemies of God's creation! None but tyrants, and the abettors of tyranny. None but the lawless and profane, the reckless mobocrats,—or what is worse, the Pharisee and the bigot. These disown the abolitionists. But have abolitionists any reason to covet their company or their applause? I say, Pharisaism and the bigotry of the law are arrayed against the anti-slavery enterprize—the lawless and violent of the land—the slaveholders and their apologists are arrayed against us. But the slaves are for us. Yes, the heart and the testimony of the slave—his groans and his prayers are with us. The free colored man is with us. Good men, the world over, are with us. The providence of God is working for us.

Behold the fruit of anti-slavery efforts in the West Indies. What industry, economy, peace, light and liberty, have been shed over these benighted isles, through this despised, but potent agency.

I have sometimes undertaken to show in what estimate the abolitionists of this country are held by the great and good men of England. The testimonies which have been freely and frequently given are not new. But, while the trial is pending, in whose issue is involved the character of abolitionists, we have a right to adduce the testimony of such as these. They are the expressions of men whose opinion cannot be disregarded.

[Mr. G. here read extracts from speeches and writings of Dr. Madden, Thomas Campbell, the poet, W. T. Alexander, of Edinburgh, O'Connell, the great champion of freedom; the champion of mankind—and John Angell James, commendatory of the character, principles, and conduct of American abolitionists.]

Alvan Stewart, of Utica, asked permission to speak. He came forward and said he did not come to the place to speak, but when he heard the resolution read, and witnessed the noble spirit with which it was maintained; he felt his soul pressed to lend his little strength in its support. He hoped no clergyman would be offended by his reference to our Saviour's illustration of the man who fell among thieves. We are here to-day, said he, for the purpose of raising up that poor man, who has been robbed all his life long, and lies wounded and prostrate and half dead. The slaveholder has robbed the slave of every thing, robbed him of all his rights, crushed him down, dug out his eyes, left him all dark, his eyes dug out, the light cut off, all this done by the force of law, sanctioned by divinity, under the grace of republican government. This poor man could not have lain so long in such a situation, had not the priest and the Levite for a hundred and fifty years passed by on the other side, and no man bowed down to listen to his moans, or to inquire after his name, his condition, his feelings, or his necessities, to give him consolation, sympathy, or aid.

We abolitionists, if we are true to our profession, are leaning over this poor robbed man, pouring oil and wine into his wounds, saddening our heart to take him to the Inn, where we intend to take good care of him, and pay his bill. Why has the priest passed by so majestically? O, he is going to attend the Presbytery, or he is going to a revival meeting, or he must stand by and defend some high point of scholastic divinity, and his calling is superior to the work of humanity, he cannot stoop to that poor robbed man. Then the Levite, the servant of the priest, answering to our elders and deacons, the body guard of our ministers, he is so afraid the community will find out there is a robbed man down yonder, that he will not let the notice be read in the pulpit, that there is a convention of men, or of women, or children, going down to lift him up and rescue him.

Mr. S. referred to the want of a good spirit. He said it was generally charged upon us when we give some astounding facts respecting slavery. For instance, if we bring out the fact that the President of the U. States has a group of crouching bondmen thronging his palace halls—that he keeps slaves, and flogs them and sells them, and never pays them wages for their labor; it is well we have a bad spirit. God multiply such bad spirits?

Nathaniel P. Rogers, Esq. of New Hampshire, said he would offer a sort of a New Hampshire resolution, which some might deem extravagant; but the people where he lived were so near the Canada line, so near the end of the slave's journey toward the North Pole, and so far from Mason and Dixon's line, it was not strange they should run a little into extravagance. His resolution declared that slavery is not an institution of the South, but of the whole country, that the whole land is involved in the guilt and danger of slavery, and that every person who is not interested for its removal is, both in heart and in part, a slaveholder. If anybody thinks that extravagant, let him remember that it is an extravagant state of things we have among us: slavery is an extravagant thing, especially in a country of such professions, and requires an extravagant revolution for its overthrow. The whole country is and has always been in the very position best calculated to enable the slaveholder to hold his slaves. He denied that the slaveowners were the slaveholders. They could not *hold* their slaves an hour, and they knew it. Slavery is a peculiar institution indeed, but not the peculiar institution of the South. The whole country is the holder of slaves, the whole country has opposed the abolitionists, by words, and outrages, and obloquy, has published and circulated religious books to put them down, and shut the meeting-houses against them, and the whole country must put down slavery or meet its necessary consequences.

Charles C. Burleigh, Esq. of Philadelphia, offered a resolution in reference to the charge brought against abolitionists, of opposition to the church and ministry, to the Bible, the marriage institution, civil government, declaring that in reference to all these points, the accusers of abolitionists were themselves guilty of the things which they charged. This resolution Mr. B. supported with a strain of eloquent declamation, in which no man in this country can excel him, but no sketch can do it justice or convey any idea of its character or contents.

The meeting then adjourned.

Interesting Meeting of the Liberated Africans.

A meeting in behalf of the liberated Africans of the Amistad was held at the Tabernacle on Wednesday afternoon. Although tickets of admission were required, the spacious house was filled with an interested audience. On motion, James G. Birney was called to preside. Prayer was offered by Rev. Mr. Rush, a colored minister.

Mr. Lewis Tappan then rose and stated the objects of the meeting. It was expected, he remarked, that John Quincy Adams would have been present and address the audience, but was now at his residence in Quincy, writing out the plea for publication. He then held up a most magnificent Bible which Cinque and his companions had procured, and intended to have presented. It would now be sent with their warmest expressions of gratitude. Their object in this public exhibition was:

First: To show the improvements made since last October, and also help raise funds to defray the current expenses, and send them back to their own country with teachers and missionaries sufficient to establish a station at Mendi. This would be done so soon as information respecting the country could be obtained.

Mr. Booth called the Africans severally by their names, to which they responded by rising in view of the audience. When Cinque showed his fine, manly person, he was greeted with a warm and cordial applause. The appearance of the Africans was certainly interesting. They are perfectly black—but not without pleasing and striking expression.

Mr. Booth remarked that it had been his pleasure to be engaged in the instruction of these captives ever since they were stationed at New-Haven. Until October last, he was unable to devote more than three hours a day to them, and having three miles to walk to perform his labors, he could accomplish but little. Since that period his time has been engrossed with them. He could state only a few of the many interesting facts relating to them. From the first they have all been anxious to learn the English language; especially the Bible. He was told by them when he spent but little time with them, that he ought to stay longer. "When you come," said they "the sun is there (pointing to the meridian), and when you go he is there, (pointing to a place at 30 degrees below,) but you ought to come, when he is there (pointing to the eastern horizon,) and stay till he is there" (pointing to the western). Their eagerness to learn had been extraordinary. After having been seated two hours with them, he had been asked, on rising, if he was tired? There are not many classes who would express regret at a discharge, after so long confinement.

The progress of the Africans has been different, as might have been expected—being of different ages and countries. Some can as yet read only with difficulty; others quite fluently. Some can readily spell almost any word; with others it is yet a task. The girls have had as yet very little instruction. While at Westville, their moral and intellectual improvement seems to have been greatly neglected. They said, after their arrival at Farmington, that they had had plenty of work, but a very little read. They also have manifested a great degree of curiosity—inquiring the meaning of words, the uses of objects—the cause of events. One gave a particular description of a meteoric stone, and inquired its name in this country.

The natives they represent to be very hospitable, and generous. No use is made of money in their ordinary transactions; none required for entertainment. Their ideas, in this respect, have undergone considerable change by their residence in this country.

As their veracity, Mr. B. said, he had never known them to utter a falsehood. Opportunities for falsification had occurred, but they had never swerved. So, too, they had always exhibited a remarkable honesty. They exhibit also, a great attachment to one another—their friends and country. It forms the chief burden of their request to be returned to their native land; that they desire to see their friends, their wives and children. They apprehend no danger, if once placed upon the shore, in reaching their home. They are eager to secure religious knowledge. They promise great attention and care to any missionary that may be sent to them. They express a great sense of obligation to those Americans who have kindly sympathised with them.

The Africans were then requested to read. Some of them read with great fluency, others in so broken a manner as not to be understood. They also spelled much to the amusement of the auditory. They also sung the hymn, "When I can read my title clear," and appeared to have sweet voices, and engaged in it with great apparent devotion.

A number of specimens of cloth, in the shape of napkins, were exhibited, which the Africans had cut out and fringed after the African style, and it was mentioned that cotton was raised and cloth manufactured in the Mendi country.

CINQUE then addressed the audience, in his own language, giving, (as was said by a gentleman on the platform) a history of their capture, and the circumstances which had occurred respecting them, up to the present time. His manner was impassioned, evincing deep emotion, and admirably adapted to express the feelings which we might suppose they would exercise during the various stages of their history. His gestures were natural, easy, and graceful; and so far as we could judge, without understanding his language, we should think him a natural and powerful orator. Indeed, we could not resist the impression, that no ordinary mind was addressing us, though we were unable to sympathise fully with the sentiments expressed.

Mr. Tappan held up before him a Bible handsomely gilt, which he intended to present to Mr. Adams in their name, and asked him what he should say to him. Cinquez replied, in his own language, and his answer was interpreted, but we could only understand that he said Mr. Adams was a great man, and expressed their gratitude to him, which he did in an impassioned manner. A collection was taken, and the Africans then sung the Missionary Hymn, with great propriety, and the assembly was dismissed with the benediction by Rev. Theodore S Wright.—*Evangelist.*

NOTICES.

AMERICAN REFORM BOARD OF DISFRANCHISED COMMISSIONERS.

The first annual meeting of the American Reform Board of Disfranchised Commissioners will (by Divine permission) be held on Wednesday, the 8th of September, 1841, at 10 o'clock, A. M. in the city of New-York, when the annual report will be read, and addresses delivered by several gentlemen, Auxiliary societies are requested to send delegates from every part of the country, as business of the importance to the destiny of our proscribed and disfranchised people will be transacted.

Our condition, our prospects, and the success of our cause, demand a large convention of intelligent minds.

P. LOVERIDGE,
SAMUEL HARDENBURGH,
NICHOLAS GOLDSBERRY,
L. BODINE.

New-York, May 13.

N. B. See Constitution of the American Reform Board of Disfranchised Commissioners, in No. 4, Mirror of Liberty. In places where there are no auxiliary societies, our brethren are requested to organize and report to the Corresponding Secretary of the Association, at 62 Leonard-st. New-York city.

Massachusetts Anti-Slavery Fair.

The Anti-Slavery women of Boston would again by their Committee, call the attention of their friends in Massachusetts, and throughout the country, to the increased prospect of aiding the cause, by means of the '*Massachusetts Anti-Slavery Fair*,' already notified to be held at Boston during Christmas week, 1841. The receipts of the sale of last year, far exceeding those of any previous year, afford ample testimony to the faithfulness with which the women of Massachusetts have discharged, amid much 'evil report,' the responsibilities they have assumed, and encourage us *again* to summon them to unite with us for a still more strenuous effort in the slave's behalf.

We ask anti-slavery societies to take early action with respect to the Fair, and communicate their determination to us. In towns where no society exists, or where having a name to live they are dead, let individuals, who remain true to the cause, unite their efforts in this behalf. Permit us to say here, to any who, in view of our protracted struggle and unanticipated perplexities, may be preparing to abandon the cause—'The numbers of the enslaved, their sufferings and despair, the crime and danger of the slaveholder, the guilt of his northern confederate, are no less than when they first awoke your conscience, and enlisted your sympathy. Remember the declaration of our Savior, 'No man having put his hand to the plough, and looking back, is fit for the kingdom of God.'

In many places, one laborer bears alone the heat and burden of the day. To such we would say, be resolute and self-sustained. You do but seem to be alone. Within your call are true and faithful hearts.

——'hearts glowing with a flame,
Kindled like yours for purposes the same,
To cheer the watch, to daunt a common foe.'

Help shall arise by your side soon, and at the eleventh hour the ranks will be full.

We entreat our friends to encourage us by their presence at the time of the sale as well as by their donations. Arrangements will be made for the accommodation of all who come up to our help, and no endeavors omitted to make the occasion one of enjoyment and festivity, as well as of toil and responsibility.

So well is the Fair now understood, that a particular description of articles that might be profitably provided is unnecessary. Information will be furnished upon application to any member of our Committee.

We shall address to you, from time to time, during the year, such information respecting our plans and arrangements, as may facilitate yours. Meanwhile, asking earnestly for your correspondence, co-operation and advice, we are affectionately your friends and co-laborers for the slave,

MARIA W. CHAPMAN,	LYDIA MARIA CHILD,
MARY A. W. JOHNSON,	MARY G. CHAPMAN,
THANKFUL SOUTHWICK,	ELIZA LEE FOLLEN,
LOUISA LORING,	HENRIETTA SARGENT,
ELIZA F. MERIAM,	SUSAN PAUL,
ANN T. G. PHILLIPS,	ELIZA PHILBRICK,
MARY YOUNG,	ANNE WARREN WESTON,
CAROLINE WESTON,	HELEN E. GARRISON,
ABBY SOUTHWICK,	LOUISA SEWALL,
LAVINIA HILTON,	CECILIA HOWARD,

From the Herald of Freedom.

In Memory of William Ladd,

The distinguished 'Advocate of Peace,' who died at Portsmouth, N. H, April 9, 1841.

"Sure the end
Of the good man is peace.—
Night dews fall not more gently to the ground,
Nor weary, worn-out winds expire more soft."

Servant of God, depart!
Life's toils with thee are o'er—
The work so dear, and near thy heart,
Here claims thy zeal no more.

In higher, holier birth,
Thy song is now begun—
"Glory to God; with peace on earth,
And love, through Christ, his Son!"

Incense, and prayers of saints,
Are offer'd round the throne,
With zeal that never tires or faints,
And joy to earth unknown.

Sure, then, the choral strain
Is sounded from *thy* lyre—
The spirit breathes in Heaven again,
That touch'd thy lips with fire.

When late I heard thee speak,
In strains almost divine,
Thy faith so strong, with love so meek,
Said, "Be the glory thine!"

"The fight of faith" thou'st fought,
And enter'd into rest;
"*I am for Peace,*" was all thy thought—
With such thou now art blest.

Peace, like a river, flows
From all the throne of God—
The heavenly stream no limit knows,
O'er all his works abroad.

Haste, Lord, the glorious day,
Assur'd by sovereign love,
When earth shall all thy will obey,
As saints in Heaven above.

From the Mercantile Journal.

Wm. Ladd—Napoleon Bonaparte.

This is thy grave. I'd rather sleep
Thus, with a guardian God alone,
Than, helmed by ranks of cowering men,
To occupy Napoleon's throne.

This is thy grave. Such resting place
Be mine, wet with earnest tear,
Than, heaped with coronets and crowns,
The monarch-murderer's guilty bier.

This is thy grave. I'd choose the sigh
Which wakens at thy honored name,
Than all the shouts that thundered round
The living, lost Napoleon's fame.

This is thy grave. Such funeral step
I'd choose, for me, of honest men,
Than all the kingly pomp that bore
The dead Napoleon home again.

This is thy grave. When he's forgot,
Or only named as "Anger's rod,"
Thou'lt live in Virtue's heraldry,
Thy title, "*Friend of Man and God.*"

From the Northern Light.

The Song of the Brook.

BY ABRAHAM MESSLER.

Bright daughter of the mountain shade,
Light bounding o'er the rocklets gray,
As onward to the bright green glade
Thou wanderest on thy murmuring way—
Blithely chaunting for the earth,
Through all thy winding way along;
Say, what prompts thy ceaseless mirth,
And wakes thy glad and joyous song?

Sweet streamlet of the flow'ry vale,
Lingering round each little hill,
The breath of flow'rets to inhale,
"And wandering at thine own sweet will,"
I hear thee singing all the while,
In murmur gentle, soft and mild,
Thy lingering moments to beguile,
Like Nature's feeling, wayward child.

When Spring with blossoms scents the earth,
Thy song is rapid, loud and wild;
And mingling with the warbler's mirth,
Hath oft the heart of care beguiled.
But Summer's fainting heat subdues
That merry song to murmurs soft,
Till some fresh shower thy mirth renews,
To pour its melody aloft.

In Autumn's sere and fading time,
When flowers are gone and birds have fled,
I hear its melancholy chime,
A requiem o'er the beauteous dead;
But when the loud harsh Winter roars,
And storms are thundering o'er the earth,
Thy voice of madness shouts and soars,
In deep and wide-resounding mirth.

Or else in icy fetters bound,
Like some dull captive in his cell,
Where midnight reigns, and no sweet sound
Is heard, to break the gloomy spell,
Silent and sad thy voice is mute,
While creeping slowly on thy way
As if in agony acute,
Thou waitest for the summer's day.

Sing on, bright streamlet, in thy joy—
A thousand voices glad as thine,
The hand of Time will soon destroy,
As hearts are rent and souls repine!
But mid the dirge of death and wo,
Thy merry song will ne'er decline—
Our hearts may all their joys forego,
While joy and gladness still are thine.

Peace.

BY W. H. BURLEIGH.

The prayer is heard. A light is faintly gleaming
Through clouds that long have darkly brooded o'er
Benighted Earth—and soon on us shall pour
Diviner radiance from the heavens streaming!
That herald-light shall brighten to the morning
Of a Millennial day—and in its dawning
Murder shall die, the reign of Rapine cease!
Then to the winds shall God unfurl his banner,
And Earth, through all her borders, shout hosanna,
And bless thy sway, Incarnate Prince of Peace!
Oh! let the auspicious Day salute our eyes,
When men shall live in holiest fellowship,
And hallelujahs dwell on every lip,
And mingled prayers and praises greet the skies!

MISCELLANEOUS.

From the Herald of Freedom.

"Ailsa Craig."

This famous Rock in the Irish Sea we meant to have said something about, when we saw it, long before this time. But Anti-Slavery makes us omit and forget the wonders of the old world. We passed it on a trip from Scotland to Ireland. We left Glasgow on the 28th of July, at ten in the morning, for Dublin. Wm. Lloyd Garrison in company, our fellow passenger to the Irish capital—and Charles Lenox Remond—Wm. Smeale of Glasgow, a distinguished anti-slavery Quaker—and John Murray of Bolein, a sweet little village down the Clyde from the city—a noble, Robert Bruce looking man, and a great abolitionist,—these and *one* GEORGE THOMPSON, were our escort as far as Greenock—there to take final leave of us before our departure for America. It was hard leaving the "bonnie" city of Glasgow, and especially "Albany Place," the princely residence of our hospitable friend Mathew Lethem, who made us feel entirely at home there in less than three days, which was all the time we had for Glasgow. But we made *old* friends there. The are made by abolitionists *in a day*, in Scotland. We went aboard a steamer and rode down the ship-thronged Clyde. Nothing can exceed its beauty below this great city. To be sure they have robbed it of its native banks—and commerce has substituted for the green slope, a sloping wall of neat and firm stone masonry on each side, and straightened the once indented shores. But the utility of the metamorphosis is so mighty, and so palpable,—making this narrow stream, a far way inland, the highway for the commerce of one of the great ports of Britain—of a city as large as New-York or Liverpool—where the largest ships may ride as freely as in the ocean, for depth of water—that it gives it a most imposing, singular, and interesting appearance. It is hardly broader than some of the widest streets of London. Our little steamer elbowed its way among the keels, that thronged it like "the full tide of human existence' along the slippery pavements and broad side-walks of Cheapside, or Glasgow's 'Broadway' the swarming Trongate. It was amusing we remember to see the ploughed up water roll along the stone banks, half way up their slopes, in waves that coiled and convolved like the folds of the Sea Serpent. The walls were a good deal higher than the natural shores, which were wet and low. They had filled in behind them with earth, and made high, wide, level land on either side, which was now covered with old verdure, and planted with stately trees;—and the promenader might take his rural evening walk there, side by side with the winged commerce of every quarter of the globe,—the "white sail gliding by the tree"—the smoky plumage of the steamers streaming off over among the glorious woodlands. The gentry of the rich city had scattered their seats along the borders, with here and there a palace of nobility. We remember one of surpassing beauty, whose proprietor, John Murray told us as we passed it, lay in his grave in a foreign land. He was killed at Paris—sitting in his hotel—by a chance shot, in the Three Days, Revolution. A colossal monument standing on a high spot in the neighborhood, commemorates the event. Strange man we thought, who could leave such a home as that for Paris, or any where else. But there is nothing of *home* about palaces. Home dwells in cottages.

We made our way steadily, though not rapidly, down the widening channel—and came to where the "bonnie Vale of Leven came down upon the Clyde from Loch-Lomond, and its enclosing mountains, which we could descry in the misty distance, up the Vale. All abolitionists have heard of the Vale of Leven—and remember its Remonstrance to the women of America, sent over here some four years ago, and unfurled over the heads of the thousands in Broadway Tabernacle at an anti-slavery anniversary. The 4000 Scottish women who signed it dwelt in the Vale of Leven. We saw John Summerville, the minister who obtained their signatures. What would induce one of our clergy—with any "weight of influence," to be seen going about for *women's* signatures to an *abolition* petition! Where Leven Vale meets the Clyde rises a tremendous Rock, in the clefts of which lodges the grim old fortress of Dumbarton Castle—famous in the history of Sir William Wallace.

We reached Greenock, which is a considerable port,—and landing, went with our beloved friends up to the higher parts of the city, to take a glance or two at the country, and bid a farewell to the Scottish hills. It was painful to part with them, amid the crowding associations that pressed upon us, and bitterer still to leave the dear, dear friends from whom we were then to separate. But we had no leisure for grieving. The steamer waited, and we gave and received the silent parting grip, and went aboard. She walked away from the wharf, and through suffused eyes we witnessed the waving—last farewell of our beloved brothers. We can see them now. The eagle figure and features of THOMPSON. The trim, erect, soldierly port of the Quaker Smeale. Murray, with his tall, gaunt, Scottish form and look,—palpably made, as the stranger beholds him, for times of trouble and peril. If there is a revolution in Scotland within twenty years, the name of JOHN MURRAY, of Bolein will not be undistinguished in its history. And in their midst—*kindly surrounded* by them—stood the black countenance and elegant figure of Charles Remond;—not behind his white companions—but in the centre as it were,—not crouching and retreating from their scorn and repulse, like the crushed colored man of the Republic—but of gallant bearing, and feeling evidently, in his acknowledged manhood and more than brotherhood—some consolation for the bereavement he was experiencing as his faithful friends were leaving him behind them, in a foreign land.

The river soon broadened into a Frith, as the Scotch call their bays. The mountains retreated from each other, and sails were to be seen here and there at anchor, in the coves and harbors of the wide water, near their bases. We met a naval horse race on the Frith of eight beautiful little vessels, at the very top of their speed. They were running the heats—in a wide circle, and leaning down hard to the sea—close on each other's heels—all sail crowded, they made the water foam white about their prows. It was quite an animating sight—with none of the painful sensation at seeing poor *quadruped* horses scourged and pressed beyond their powers. There was no *distress* or faltering of *wind* in these graceful little races, as they swept the Frith of Clyde.

A Mr. McTear, had come aboard the steamer at Greenock, for Dublin. He was a Greenock merchant. We were talking with him on the deck when we spied a conical rock, as it seemed, rising out of the water some distance ahead. It appeared through the thin mist like a hay-stack, and about as large. We spoke of it to Mr. McTear and he told us it was Ailsa Craig. We remembered mention of it by Scott in the Lord of the Isles—where he calls it Rock instead of Craig—in the mouth of Robert Bruce—

"Lord of the Isles—my trust in thee
Is firm as Ailsa *Rock*."

We had supposed it was in the Forth, on the other side of Scotland. As we were looking at it Mr. McTear asked us to guess the distance to it. Strangers, he said were apt greatly to mistake the distance. We looked at the Rock along the intervening water. We could get no aid from the shores, which were at great distance—quite out of sight on one hand. We supposed of course we should underrate the distance. So we stretched it liberally as we thought, and guessed two miles, though it did not look like that distance. You have made the common mistake, said Mr. McTear,—it is over 20. We could hardly credit it,—but he told us we should see it was so,—for we would be over two hours getting to it—and were going at ten knots. And over two hours it was—and such was the deceptive character of the way that when we thought we were coming right upon it—and wanting our friend Garrison, who was asleep below, to have a sight at it, we went down and told him to hurry up and see "Ailsa Rock"—it proved to the amazement of us both, that we were then nearly ten miles from it. And the little prominence that looked so like a hay-stack, or a hay-cock, when we descried it first—grew as we neared it, a mighty mountain—nine hundred and eighty feet high, rising abruptly out of the sea, and two miles about the base. It was a naked rock. A little level space projected on one side with a small house on it. We could not conjecture the use of a habitation there. The Captain of the Steamer said it was the *Governor's* house. We asked him what a Governor could do there. Take care of the birds, he replied. And he pays the Marquis of Ailsa, the proprietor, who takes his title from the Craig, £50 rent, for his privilege of taking them. What sort of birds, we asked him. Sea-fowl of all sorts, he said. They inhabit the Craig—and ye'll may be see numbers of them. They are quite numerous. The Marquis has threatened prosecution if people fire upon the Craig from the vessels. They have been in the habit of firing to alarm the birds, to see them fly. He had been himself Governor of the Craig, he said, some years before—and had great sport and some danger in killing the birds. His way of killing them was—with a club—and he told us how many thousand, we dare not say how many, he had killed in a single day, of a famous kind of goose. He had let himself down to a quarter of the cliffs where they haunted, to get the young and eggs; and the old ones attacked him and he fought them with his club, till he was covered with blood—theirs and his own. He had a good mind, he said, to give them one gun—just to let us see them fly, as we were strangers. As he had been the Marquis' Governor, he said, he would venture that he would overlook it in him. He ordered his boy to bring the musket. The boy returned and said it was left behind at Glasgow. Load up the swivel then, said the Captain. It will be all the better. It will make quite a flight ye'll find. Load her up pretty well.

The Steamer meanwhile kept nearing the giant Craig—which was a bare rock from the summit to the sea and all of a dull chalky whiteness, occasioned as the captain said by the excrement of the birds. We saw caves in the sides of the mountain and down by the water—the retreats, our informant told us, in former times, of the smugglers, who used to frequent the Craig and carry on an extensive trade from these places of concealment. We had got so near as to see the white birds flitting across the black entrances of the caverns like bees about the hive. With the spy glass we could see them distinctly and in very considerable numbers, and at length approached so that we could see them on the ledges all over the sides of the mountain. We had passed the skirt of the Craig and were within a half mile or less of its base. With the glass we could now see the entire mountain side peopled with the sea-fowl, and could hear their whimpering, household cry, as they moved about—or nestled in *domestic* snugness on the ten thousand ledges. The air too about the precipices seemed to be alive with them. Still we had not the slightest conception of their frightful multitude. We got about against the centre of the mountain, when the swivel was fired. The shot went point blank against it, and struck the stupendous precipice as from top to bottom with a reverberation like the discharge of a hundred cannon. And what a sight followed! They rose up from that mountain—the countless myriads and millions of sea birds, in an universal, overwhelming cloud, that covered the whole heavens, and their cry was like the cry of an alarmed nation. Up they went—millions upon millions—ascending like the smoke of a furnace—countless as the sands on the sea shore—awful dreadful for multitude, as if the whole mountain were dissolving into life and flight—and with an unearthly kind of lament, took up their line of march in every direction off to sea. The sight startled the people on board the steamer, who had often witnessed it before, and for some minutes there ensued a general silence. For our own part we were quite amazed and overawed at the spectacle. We had seen nothing like it ever before. We had seen White Mountain Notches, and Niagara Falls, in our own land, and the vastness of the wide and deep ocean, which was then separating us from it. We had seen something of art's magnificence in the old world, its "cloud capt towers—its gorgeous palaces and solemn temples,"—but we had never witnessed sublimity to be compared to that Rising of Sea Birds from Ailsa Craig. They were of countless varieties, in kind and size, from the largest goose to the smallest marsh bird; and of every conceivable variety of dismal note. Off they moved, in wild and alarmed rout, like a people going into exile—filling the air far and wide with their reproachful lament, at the wanton cruelty that had broken them up and driven them into captivity. We really felt remorse at it, and the thought might have occurred to us, how easy it would have been for them, if they had known that the little smoking speck that was laboring along the sea surface beneath them, had been the cause of their banishment, to have settled down upon it and ingulphed it out of sight for ever.

We felt astonished that we had never before heard of this wonderful haunt of sea fowl,—and that no one had ever *written a book upon it*. It struck us, as really one of "the wonders of the world." And not us alone; others, not at all given to the marvellous, declared that it surpassed every thing they had ever before witnessed. We supposed the mountain must have been quite deserted, from the myriads that had flown away, but lifting the glass to it, as we were leaving its border, we were appalled to find it still alive with the myriads left behind. They had kept leaving and leaving—until our steamer had got far on beyond the Craig, and till we could no longer discern their departure with the telescope;—and it was miles off into the dusky Irish Sea, before we saw the ebbing of their mighty movement, and that they were beginning to return. We felt relieved to see them going back. It had scarcely occurred to us in our surprise, that they were not leaving their native cliffs forever. Slowly and sadly they seemed to return,—while the eye sought in vain to ken the outskirts of their mighty caravan. And Ailsa Craig had sunk far into our rear and quite sensibly diminished in the distance, before the rearmost of the feathered host had disappeared from our sight.

The excitement occasioned us considerable depression of spirits,—from which we were not entirely relieved until night came down upon the St. George's Channel and the protracted northern twilight could no longer disclose objects to our wearied vision. Then, after refreshing ourselves with some substantial confectionary, with which dear George Thompson had kindly stuffed our pockets from a shop at Greenock, before leaving the "land of cakes,"—our beloved fellow passenger and ourself, after sundry fond remembrances of the other side the ocean, some expectations of next day's greetings in Dublin,—and some grateful sense as we trust of the Goodness that had not forgotten us amid all our dangers by sea and land,—we forgot what we had seen and whereabout we were in the arms of oblivious sleep.

The next morning the sun rose clear upon the glassy sea, and revealed to us the hills and mist of Old Ireland,—towards which we joyously sped, entering the beautiful bay of Dublin,—and at 10 o'clock—just 24 hours from our embarking on the Clyde—we stepped ashore on the banks of the Liffey, in the Irish capital. We found Irish and American friends in prompt waiting for us at the landing, and in a few moments were bag and baggage mounted on that out-of-door, nondescript vehicle, the Bian' Car, and full gallop for 161 Great Brunswick street, the elegant and hearty home of Richard and Hannah Webb.

The Virtue Economy.

The perverseness of Man—including Woman—has been chanted by poets, exposed by moralists, demonstrated by philosophers, reproved by divines pretty constantly through the last four or five thousand years. And yet, the human animal is about as wrong-headed now as ever he was. He still, with both eyes open, repels good and rushes into the embraces of evil, on nearly every fair opportunity. The savage sells the blankets off the backs of his wife and children, and the rifle out of his hands, for whiskey enough to keep him drunk a day or two, and awakes at last—when he cannot possibly procure the means of another day's debauchery—with a rich headache, a lovely visitation of the horrors, and an excellent prospect of freezing and starvation. "What an infernal fool he makes of himself!" says Tim Drywhistle, as he reads the account in the newspaper at the village store; "here Mr. Grogram, let me have a couple of quarts of the old stuff, and charge it, for I must be going." The merchant obeys and smiles; for he knows that Drywhistle's little farm will be his before two years are over, and the present owner a vagabond and a loafer, while his wife and children beg for bread. Grogram sees that Drywhistle is treading slowly but surely in the steps of the savage he thinks so stupid; while Drywhistle, like his neighbors, sees every body's ailings but his own.

Thus is it the world over. "I wonder," says Mrs. Stanchel, the blacksmith's wife, "how that Mrs. Sarsnet can be so extravagant! Three silk dresses a month! and more feathers than a peacock! Her husband's store cannot stand it!" This may be very true; but the thoughtful woman never considers that one needless or costly dress for her is as extravagant, in view of their relative incomes, as a half a dozen for the neighbor she so justly reprehends—that whoever foolishly incurs a cost of fifty cents has no right to reproach the squanderer of thousands.

The great social error of the times consists in being *ashamed of economy*, and measurably of rugged, straight forward industry. Nine men of every ten would rather make a thousand dollars by some dexterous bargain or lucky hit than by honest, useful labor. They would even prefer the reputation of having made a fortune by scheming to that of having earned one by work. The poison diffuses itself universally. Men who are in prosperous and comfortable though humble circumstances, as farmers and mechanics, become discontented and restless; they want to do better, get rich faster, and cut a greater figure in the world—so they apply themselves to trading, speculating, or office-seeking, with the certainty before them that where one secures a prize twenty are sure to draw blanks. Those who fail become soured, chagrined, and estranged from industrious habits—they are ashamed or too proud to go back to the employments and associates of their humbler happier days; and they end by being useless, ill-tempered drones, instead of respected and estimable citizens.

This evil has become so formidable that it must be crushed or it will desolate the land. Extravagance and indisposition to labor have already made shipwreck of the fortunes of thousands, and the abyss yet yawns for more. "I want to go into business," is the aspiration of our young men: "can't you find me a place in the City?" their constant inquiry. 'Friend,' we answer to many, 'the best business you can go into you will find on your father's farm or in his workshop. Granted that you have talents—you can find useful and honorable employment for them all in the town where you were born. Your education is excellent; fill up a corner of the old house with choice books, and subscribe for two or three of the best periodicals; so shall your days of toil be diversified and sweetened by evenings of quiet and intellectual enjoyment. If you have no family or friends to aid you and no prospect opened to you there, turn your face to the Great West, and there build up a home and fortune. But dream not of getting suddenly rich by speculation, rapidly by trade, or any how by a profession: all these avenues are choked by eager, struggling aspirants, and ten must be trodden down in the press where one can vault upon his neighbor's shoulders to honor or wealth. Above all, be neither afraid nor ashamed of honest industry; and if you catch yourself fancying any more respectable than this, be ashamed of it to the last day of your life. Or, if you find yourself shaking more cordially the hand of your cousin the Congressman than of your uncle the blacksmith, *as such*, write yourself down an enemy to the principles of our institutions and a traitor to the dignity of Humanity.'

—The field on which we have entered is a vast one, and we have followed a train of thought diverging from that we had at first in contemplation. We shall resume the subject.—*N. Y. Tribune.*

From the Journal of Commerce.

The Abolition of Capital Punishment.

Mr. O'Sullivan, from the select committee to which was referred so much of the Governor's message as relates to the subject of capital punishment, and also petitions from sundry citizens praying for the repeal of all laws authorizing the infliction of such punishment in this State, has brought in a long report favorable to the views of the petitioners. It proposes as a substitute, imprisonment for life, in solitude and at labor, and also to take away from the Governor the power to grant a pardon for treason, murder, or arson in the first degree. After conviction for either of these crimes, the Governor may, on the discovery of any new or material evidence in favor of the accused, grant a new trial. No law shall be passed in any of the said cases, to pardon or mitigate the sentence of any prisoner convicted of the crimes just mentioned, within twenty years from the date of such conviction; and then such a law must have the concurrence of two thirds of all the members of each branch of the Legislature. For these purposes, a bill and a concurrent resolution to amend the Constitution, are annexed to the report.

Among the reasons used in the report for the abolition of capital punishment, is the *uncertainty of conviction*. Every criminal lawyer in the State, of any extended practice, will regard this remark as a truism. It is vain to talk of jurors' oaths,—they will violate them, by what their consciences regard as only pious perjuries, under a thousand pleas of technical deficiences or imperfections of evidence.

The axiom is familiar to all, that it is the certainty, not the increased severity of the punishment, that deters from crime.

It is no untried experiment that is here proposed, says the report. Other communities, with far inferior general moral culture, have abolished the punishment of death, and with such success as amply to justify us in the great reform. Throughout all the better age of the Roman republic, for a period of about two centuries and a half, the infliction of the punishment of death upon a Roman citizen, for any cause whatever, was expressly forbidden by the famous Porcian law *—a democratic* law, passed in 454th year of Rome, by the tribune Porcius Lecca. "In this period," writes Blackstone, "the republic flourished. Under the Emperors, severe punishments were revived, *and then the empire fell.*"

In ancient Egypt, under Sabaco, for a period of fifty years, as Herodotus and Diodorus Siculus inform us, these penalties were changed with much success into stated kinds of labor,—and Grotius recommends this example to other nations.

The Empress Elizabeth, of Russia, on ascending the throne, pledged herself never to inflict the punishment of death; and throughout her reign of twenty years she kept the noble pledge. The great Catharine adopted it, with the exception of very rare offences against the state. "If," said she, "I can show that in the ordinary state of society the death of a citizen is neither useful nor necessary, I shall have pleaded the cause of humanity with success." From that day to the present, there have been but two occasions on which the punishment of death has been inflicted in Russia. The Count de Segur, on his embassy at St. Petersburgh, declared that Russia, under the operation of this law, was one of the countries in which the least number of murders was committed; and added that Catharine often said to him, "We must punish crime without imitating it; the punishment of death is rarely any thing but a useless barbarity."

During the seven years of the Recordership of the celebrated Sir James Mackintosh, at Bombay, in India, the punishment of death was never once inflicted in the Court over which he presided. Of which he says; "considering all the circumstances, it will appear that the capital crimes committed during the last seven years, *with no capital execution*, have in proportion to the population, not been much more than *a third* of those committed in the first seven years, notwithstanding the infliction of death on *forty-seven* persons."

In Tuscany the most satisfactory experiment has been made. The Grand Duke Leopold in 1765 abolished the torture and the punishment of death. After an experiment of twenty-one years, he issued a solemn edict in which he declared that, instead of increasing, smaller crimes had considerably diminished, and atrocious ones had become very rare. And he proceeds to say, "*we have resolved to abolish, and by the present law do abolish, forever, the punishment of death.*" A report to the French Chamber of Deputies in 1830 states that "the mildness of the penal legislation in Tuscany had so improved the character of the people there, but there was a time when the persons of the Grand Duchy were found entirely empty. Behold enough to prove sufficiently that the abolition of the punishment of death is capable of producing the most salutary effects."

This report will be found highly interesting, by all who take an interest in the subject. It is also highly creditable to the author, J. L. O'Sullivan, Esq. one of the members from this city. It makes including the appendix, a pamplet or volume of 164 pages, large 8vo.

We are inclined to regard the doctrine urged in this report, as founded in reason and the nature of man. Perhaps we might hesitate to go the whole figure at once,—but when we see how the most horrid crimes stalk abroad in the land, increasing both in number and (if possible) in enormity, in spite of laws decreeing an ignominious death as the penalty for their perpetration, we are driven to the alternative either of admitting that all punishment is ineffectual for the prevention of crime, or that the kind of punishment awarded to the most flagrant crimes, is not well adapted to secure its object. The latter supposition is daily gaining strength in this country, and is beginning to effect the legislation of some of the States. The laws of Alabama, as revised at the last session of the Legislature, says the Louisville Advertiser, make but one kind of crime punishable by death, while forty-two kinds are held punishable by confinement in the Penitentiary from periods varying from two up to fifty years. Murder in the first degree, is the crime which the law makes punishable by death, but even this the Court can at its option punish by sentence of imprisonment in the Penitentiary for life. Death in a duel, is held to be murder in the second degree, and made punishable by confinement in the Penitentiary for a period of ten years. To give, accept, or carry a challenge, disqualifies for holding office in the State, and is further punishable by confinement in the Penitentiary for two years. Rape is punishable by confinement there for life; bribery of executive, legislative, ministerial or judicial officers, from two to seven years; steamboat racing, by which life is endangered, for two years; and loss of life, or injury to the person by negligence or want of skill in officers of boats, from two to ten years.

TIGHT LACING.—All the world has agreed to recognise the Medicean Venus as the unity of every perfection in the female form. Casts from this beautiful statue are numerous in this country. Let one of these be placed in the establishment of a *modiste*, and by its side lay a figure, such as is used by artists, having the ribs of that form which tight stays are sure to produce. Let evey kind of corset and dress be adjusted to these two figures, from the most outrageous violations of propriety to the nicest results of modern skill, and in spite of every effort to the contrary, the figure according to nature shall be in every respect superior to the figure according to art, even in that particular point, a taper waist—to gain which constricting corsets have needlessly been applied. In a word, there is no style of dress having for its grand object the appearance of a slim waist, which is not more easily, and with much greater effect, adapted to the perfect figure than the other. Could the conviction of this fact be brought home to the understandings of the female part of the creation, the average mortality of the sex would be less than it is at present, and their personal comforts and health much greater. Moreover, they would be finer figures, even according to their own notions of beauty of form; and this, we fear, is and always will be the greater consideration after all.—*Polytechnic Journal.*

VORACITY OF A BOA CONSTRICTOR.—A singular instance of the voracity and power of appetite of this reptile occurred a few days since at the Zoological Gardens in the Regent's park. Two fine tiger Boa Constrictors were brought over by Captain Redman, from Calcutta, and presented by him to the menagerie on the 4th of September last. They were respectively 11 feet and 9 feet in length, and had lived in harmony together in their cage until last week, when the smaller one, being sickly, would not eat at the usual time of feeding. The larger one had just eaten a rabbit and three guinea pigs, when it appears he made a gorge of his more weakly companion, which was proved by the sudden disappearance of the latter, and more bulky size of the former, which exceeded 3 feet in diameter in the greatest proportion of his body. So singular a case of the carniverous power and propensity of this reptile is not on record.

RULE OF DIPLOMACY.—The game of politics between nation and nation is, I am afraid, but a gambling transaction at the best. Diplomatists may hide the real nature of the design under whatever form of words they choose to select; but they are poor masters of their craft if they fail to keep the obvious truth in view, that their first duty in all transactions with foreign states is to secure some solid advantages to their own. —*Gleig's Memoirs of Warren Hastings.*

THE NIGHTINGALE AND THE HAWK.—A hawk pounced upon a nightingale singing in the hedges, crying, "Since you have such a sweet voice, how delicious you must be to eat!"

Was this ignorance or irony in the hawk? I don't know, but I heard some one say yesterday, "That young lady who sings so delightfully, would make an excellent wife."—*Lessing.*

SALE OF ANTI-SLAVERY BOOKS.

The undersigned will sell at public auction, on Wednesday, May 12, at 8 o'clock, at the Anti-Slavery Depository, No. 131 Massau street, to enable them to discharge the debts and liabilities of the Society, prior to the last annual meeting, *all the books, and stereotype plates, letter paper, engravings, &c.*, belonging to the American Anti-Slavery (old) Society. As a large number of the members of the various anti-slavery societies in the United States will be in the city during the anniversary week, it is deemed an eligible time to offer all the publications and stereotype plates at public auction, to enable the undersigned to liquidate the concerns of the old Society. It is intended to sell the books, plates, &c. for the most they will fetch, to close the sales and the concern. An excellent opportunity will be afforded to State and other auxiliary societies, and to individuals, to furnish themselves with standard anti-slavery works at unprecedented low prices. Terms cash, for all sums under $100, and approved endorsed notes for ninety days for all sums above $100

S. W. BENEDICT, }
LEWIS TAPPAN, } *Trustees.*

FAIR

FOR THE BENEFIT OF THE

American Anti-Slavery Society.

IN Accordance with the recommendation of the Manhattan Anti-Slavery Socity, there will be a Fair held in the city of New-York during the week of the anniversaries, in May next. The friends of the anti-slavery cause are solicited for contributions, either in money or goods. Articles of clothing,—such as hats, shoes, stockings, 'kerchiefs, gloves, children's frocks, aprons, shirts, fancy articles, toys, &c. &c., will be gratefully acknowledged. A more particular list will be made out, of the most desirable articles, and it is hoped that the anti-slavery women of the country will be prompt in forwarding such as they can, and in promoting the most liberal contributions.

ALMIRA VAN RENSSELAER, LYDIA MARIA CHILD,
RACHEL RUBY, ANNE WARREN WESTON,
A. H. GIBBONS, ANNA BODIE
MERCY POWELL, JANE DAVIS,
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New-York, March 4, 1841.

Dr. Church's Tooth Powder,

OR THE GREAT TOOTH PRESERVATIVE.

1. It is excellent in cleansing the Teeth and making them white, and preventing their decay. In order to keep the teeth clean and wholesome, the Brush and Powder must be used; for, by the frequent mastication of food, there is a viscid matter which adheres to the teeth, and which, if not removed, causes disease and decay.

2. It is an infallible cure for the Tartar collected on the Teeth, wholly removing it. Now, whenever tartar is suffered to gather, it occasions the swelling and inflaming of the gums, causing absorption and the expulsion of the teeth from the jaws, while it is the source of great pain.

3. It is sure to cause and preserve a sweet breath, and a pleasant taste to the mouth. Sad indeed is the evil, the pain, the destruction of comfort and health, which is brought about by *neglect*. For there is and there can be nothing worse for an individual than a bad breath; yet by overlooking the teeth, how many hundreds and thousands have disagreeable breath; and when in conversation, even, are conscious of it, and involuntarily turn their heads!—Still, all this can be remedied in a short time, by the application of the powder, so that health, comfort and beauty, and a sweet breath will be in the possession of all

4. It hardens the gums. When the gums are soft and spongy, this powder will make them hard. Nearly one-half of the teeth which are lost, is owing to the disease of the soft and spongy gums, and collection of tartar.

For sale by Gould, Newman & Saxton, corner of Fulton and Nassau streets.

Garden and Farm Seeds,

WARRANTED THE GROWTH OF 1840

For sale at the Seed store No. 45 North Market street, Boston.

THE Subscriber has just completed his assortment of seeds for the coming season, and is ready to supply orders to any amount, for farm, garden, and flower seeds, both to traders and to farmers.

The seeds offered are selected with great care, raised by experienced seed growers in the vicinity of Boston, New Hampshire, and in Maine, and every precaution has been used to obtain *pure* and *perfect* seeds. It is confident that atisfaction will be given to purchasers

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The assortment of garden seeds comprises every variety of seeds that is worthy of cultivation.

Seeds by the quantity, assorted to suit the different markets.

Boxes of seeds for retailing, neatly prepared, at 6 cent per paper, with printed directions for their culture, variously assorted, from $10 per box and upwards: a liberal discount will be made to dealers

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An excellent and very select assortment of improved field seeds, comprising the best assortment of wheat, rye, barley, corn, oats, grass seeds, root seeds, &c. &c. &c.

Farmers who intend to change their seed, are invited to call and examine.

Flower seeds, roots, shrubs, vines and trees of all kinds furnished to order.

Catalogues of the whole may be obtained on application. Orders by wholesale and retail are respectfully solicited.

CHARLES P. BOSSON, *Seedsman,*
No. 45 North Market street, Boston.
February 18, 1841. 6t

Channing's New Work on EMANCIPATION.

JUST PUBLISHED, by the American Anti-slavery Society, and for sale at the Office, No. 143 Nassau street New-York, Channing's new work on Emancipation, a neat 18 mo. pamphlet of 72 pages. A cheaper publication was never issued from the anti-slavery press. It will be sold at 12 1-2 cents, a single copy, and at 10 dollars a hundred.

Those who wish to supply themselves with this valuable production, would do well to send orders promptly.

Terms Cash only.

CORRESPONDENCE
BETWEEN
Oliver Johnson & Geo. F. White.

THIS Day published, and for sale, by Oliver Johnson, at 143 Nassau street, a duodecimo pamphlet of 48 pages, entitled, "Correspondence between Oliver Johnson and George F. White, a minister of the Society of Friends; with an appendix." Price 12 1-2 cents single—10 copies for $1.

New York, Feb. 25.

To Landlords and Tenants.

THE SUBSCRIBER will receive agencies for renting houses, stores, and tenements at Hutson's Intelligence Office, No. 560½ Pearl street. When houses are registered, or application made by tenants, no charge is made unless suited.

Feb. 25, 1841. P. A. BELL.

BAPTIST ANTI-SLAVERY CORRESPONDENT.

For sale at 143 Nassau street, (price 10 cents single, $6 per hundred,) the Baptist Anti-Slavery Corresponpent, vol. 1, No. 1; containing the reply of the Rev. Elon Galusha, to the letter of Rev. R. Fuller, of South Carolina.

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